THE COPPY OF A LETTER

Sent from France by Mr. *Walter Mountagu* to his Father the Lord Privie Seale, with his answere thereunto.

Also a second answere to the same Letter by the Lord *Faukland*.

Imprinted, 1641.

MVSEVM
BRITAN
NICVM

My Lord,

AFter much debate concerning the fitteſt expreſſion of my duty to your Lordſhip, whether I ought by ſilence ſeeke to ſuſpend the beliefe of the declaration of my ſelf, I have made here, or by a cleere profeſſion of it aſſure you of what I may onely feare to preſent you with, as apprehenſive of a miſ-interpreted affection, I concluded what was moſt ſatisfactory to my firſt, and immediate duty to God, was moſt juſtifiable to my ſecond, and derivative to Nature, therefore I reſolved ſo ſoone to give you this ingenuous account of my ſelfe; The greateſt part of my life capable of diſtinction of Religions hath been employ'd in places and converſant with perſons oppoſite to the faith I was bred in, therefore it had been ſtrange if naturall curioſitie without any ſpirituall provocation had not invited mee to the deſire of looking with mine own eyes upon the foundation I ſtood upon, rather there holding faſt blindfold by my education to agree to be carried away alwayes after it inſenſible of all ſhocks I met to unfaſten me, and be-

ſides I was ſolicited with the reproaches Proteſtants preſs upō Catholikes, that they blindly believe al the impoſtures of the Church, without any illumination of their judgements; this me thought enjoyn'd the cleereſt information of my ſelf of the differences betweene us I could propoſe to my capacity. So at my laſt journey into *Italy*, I did employ all my leaſure to a more juſtifiable ſettlement of my belief, as I then imagined to a cōfirmation of my judgment, in what had been introduced by my birth and eduction; I began with this conſideration, that there were two ſorts of queſtions betweene the Catholikes and Proteſtants, the one of right or doctrine, the other of fact or ſtory; as this, whether *Luther* were the firſt erector of the Proteſtants Faith; whether it had a viſible appearance of Paſtors and Teachers before his time? I reſolved to begin my enquiry with the matter of fact, for theſe Reaſons; firſt becauſe they were ſo few, and ſo comprehenſible by all capacities; and the controverſies of doctrine intricate, and ſo many, as they required much time, and learning for their diſquiſition onely, and I found my ſelf unprovided of both thoſe Requiſitions, for this undertaking: and for the deciſion of the other, I needed not much preſumption to believe my ſelfe a competent Judge when it conſiſteth onely in a peruſall of authentike teſtimonies; Secondly, I conſidered that there was no one part of controverted Doctrine, whereon all the reſt depended, but that this one queſtion of fact was ſuch as the deciſion of it determined all the reſt; for if *Luther* could be proved to be the Innovator of the Proteſtants faith, it was neceſſarily evicted of not being the true, ancient, and Apoſtolicall Religion, therefore I began with this enquiry which Proteſtants are bound to make, to anſwer this Objection, to find out an exiſtence of ſome Profeſſors of the Reformed Doctrine be-

before *Luthers* time ; for finding the Catholikes were not obliged to prove the Negative, it was my part to prove to my ſelfe the Affirmative, that our Religion was no Innovation by ſome Pre-exiſtence before that, but in the peruſall of all the Stories or Records Eccleſiaſticall or Civill, as I could chuſe, I could finde no ancienter a diſſention from the *Roman* Church, then *Waldo*, *Wickliffe*, and *Huſſe*, whoſe cauſe had relation to the now-profeſſed Proteſtancie, ſo as I could find an intervall of about 800 yeers from the time that all Proteſtants confeſſe an unitie with the Church of *Rome*, downe to thoſe perſons without any apparent profeſsion of different faith: to anſwer my ſelfe in this point, I read many of our Proteſtant Authours who treated of it, and I found moſt of them reply to this ſence, in which I cite here one of the moſt authentike, Doctor *Whitaker*, in his Controverſie 2. 3. *pag.* 479. Where they aske of us where our Church was heretofore for ſo many ages? Wee anſwer that it was in ſecret ſolitude, that is to ſay, it was concealed and lay hid from the ſight of men; and further the ſame Doctor *Chap.* 4. *pag.* 502. Our Church alwayes was, but you ſay it was not viſible, doth that prove that it was not? No, for it lay in a ſolitary concealment To this direct ſence all the anſwers were that ever I could meet with, to this objection, I repeat no more; thoſe places being ſo poſitive to our point, this confeſsion of Inviſibility in our Church for ſo many ages did much perplex me, it ſeemed even to offend naturall Reaſon, ſuch a derogation from Gods power or providence, as the ſufferance of ſo great an eccliſpe of the light of this true Church, and ſuch a Church as this is deſcrib'd to be, ſeeming to mee repugnant to the mayne reaſon why God hath a Church upon earth, to be a conſerver of the doctrine of Chriſt, and his

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precepts, and to convey it from age to age, untill the end of the World: therefore I applyed my ſtudy to peruſe ſuch Arguments as the Catholikes brought for the proof of the neceſsity of a continuall viſibility of the true Church down from the Apoſtles time in all ages, and appearance of Doctors teaching and adminiſtring the Sacraments; in proof of this I found they brought many proviſoes of Scripture, but this Text moſt litterall of the fourth of the *Epheſians*: Chriſt hath placed in his Church Paſtors and Doctors to the conſummation of the Saints, till we meet in the unitie of the faith: and next the diſcourſe upon which they inferre this neceſſary viſible ſucceſſion of the Church, ſeem'd to me to be a moſt rationall and convincing one, which is to this effect. Naturall reaſon not being able to proportion to a man a courſe that might certainly bring him to a ſtate of ſupernaturall happineſſe, and that ſuch a courſe being neceſſary to mankind, which otherwiſe would totally faile of the end it was created for, there remayned no other way, but that it muſt be propoſed unto us by one whoſe authoritie wee could not doubt of, and that in ſo plain a manner, as even the ſimpleſt might be capable of it as well as the Learned. This work was performed by our Saviour, from whoſe mouth all our faith is originally derived. But this ſucceeding age not being able to receive it immediate from thence, it was neceſſarie it ſhould be conveyed unto them that lived in it by thoſe that did receive it from Chriſts own mouth, and ſo from age to age untill the end of the World; and in what age ſoever this thread of doctrine ſhould be broken, it muſt needs be acknowledged, for the reaſon above mentioned, that the light which ſhould convey mankind through the darkneſſe of this world was extinguiſht, and wee left without a guide to inevitable ruine, which

which cannot ſtand with Gods providence and goodneſſe; which Saint *Auguſtine* affirmes for his opinion directly in his Booke *de util. cred. cap.* 16. ſaying if divine providence does preſide over our humane affairs, it is not to be doubted but that there is ſome authority conſtituted by the ſame God upon which going as upon certain ſteps we are carried to God; Nor can it bee ſaid hee meant the Scripture onely by theſe ſteps, ſince experience ſhewes us by the continuall altercation about the right ſenſe of ſeverall of the moſt important places of it, that what is contained there cannot be a competent rule to mankind, which conſiſteth more of ſimple then learned men; and beſides the Scripture muſt have ſuppoſed to have beene kept in ſome hands whoſe authority muſt beget our acceptance of them; which being no other then the Church of all ages, we have no more reaſon to beleeve that it hath preſerved the Scripture free from all corruption then that it hath maintained it ſelfe in a continuall viſibility which Saint *Auguſtine* concludeth to be a marke of the true Church in theſe words in his booke *contra Cecill.* 104. The true Church hath this certain ſigne that it cannot bee hid, therefore it muſt bee knowne to all Nations, but that part of the Proteſtant *Donatiſt* is unknown to many, therefore cannot bee the true; No inference can be ſtronger then from hence that the concealment of a Church diſproves the truth of it; Laſtly, not to inſiſt upon the allegation of the ſenſe of all the Fathers of the Church in ſeverall ages, which ſeemed to mee moſt cleere; that which in this cauſe weighed much with mee was the Confeſſion and Teſtimony of the approved Doctors themſelves of the Proteſtant Church, as *Hooker* in his booke of *Eccleſ. Pol. pag.* 126. *God always had and muſt have ſome viſible Church upon earth.* And Doctor *Field* the firſt of *Eccle. cap.* 10. It cannot bee but thoſe that are the true Church muſt be knowne by the Profeſsion,

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and further the same Doctor saies how should the Church bee in the World, and no body professe openly the saving truth of God? And Doctor *white* in his defence of the way, *cap.* 4. *pag.* 790. The providence of God hath left monumenrs and stories for the confirmation of our Faith, and I confesse truly that our Religion is false, if a continuall descent of it cannot be demonstrated by these monuments downe from Christs time; this appeareth unto mee a direct submission of themselves to produce those apparent testimonies of the publique profession of their faith, as the Catholikes demand, but this I could never read, nor know of any that performed; For D. *white* himself for want of proof of this, is fain to say in another place in his way to the Church *p.* 520. The Doctors of our faith have had a cõtinual succession though not visible to the world, so that he flies from his undertaking of a conspicuous demonstration of the monuments of his faith to an invisible subterfuge, or a beleefe without appearance: for hee saith in the same Book in an other place *pag.* 4. All the externall government of the Church may faile so as a locall and personall succession of Pastors may be interrupted, and *pag.* 493. We doe not contest for an externall succession, it suffiseth that they succeed in the Doctrine of the Apostles, and faithfull who in all ages did embrace the same truth; so as here hee removeth absolutely all externall proofes of succession which before hee consented to be guided by; I cannot say I have verbally cited these Authors, because I have translated these places, though the Originall be in English, yet I am sure their sense is no way injured, and I have chosen to alleadge Doctor *whites* authority, because he is an Orthodox professor of the Protestant Church; the reflection of the state of this question wherein I found the Protestants defend themselves onely by flying out of sight, by confessing a long invisibility in their Church in apparence of Pastors and Doctors, left mee much loosened from the fast-

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neſſe of my profeſſed Religion, but had not yet tranſported me to the Catholike Church; for I had an opinion that our Divines might yet fill up this vacuitie with ſome more ſubſtantiall matter then I could meet with, ſo I came back into *England*, with a purpoſe of ſeeking nothing ſo intentively as this ſatisfaction, and to this purpoſe, I did covertly (under another mans name) ſend this my ſcruple to one in whoſe learning & ſufficiencie I had much affiance, in theſe termes, Whether there was no viſible ſucceſsion to be proved in the Proteſtant Church ſince the Apoſtles time downe to *Luther*, and what was to be anſwered to that objection? Beſides the confeſsion of inviſibilitie for ſo many ages; to this I could get no other anſwer, but that the point had been largely, and learnedly handled by Doctor *White*, and many others of our Church: upon this I reſolved to informe my ſelfe in ſome other points which ſeemed to mee unwarrantable and ſuperſtitious in the Ceremonies of the Church of *Rome*, ſince I had ſuch an inducement, & ſo little ſatisfaction in a point which ſeemed to mee ſo eſſentiall, and in all theſe ſcruples I found mine owne miſtake in the belief of the Tenets of the *Roman* Church gave me the onely occaſion of ſcandall, not the practice of their doctrine, and to confirme mee in the ſatisfaction of all them, I found the practice and authority of moſt of the ancient Fathers, and in the Proteſtant Refutation of theſe Doctrines, the Recuſation of their Authorities, as men that might erre, ſo that the queſtion ſeemed then to me whether I would rather hazard the erring with them, then with the later Reformers which conſequently might erre alſo in diſſenting from them; ſince then my reſolution of reconciling my ſelfe to the Roman Church is not lyable to any ſuſpition of too forward or precipitate reſignation of my ſelfe, my judgment may perchance be cenſured of ſeducement, my affection cannot bee of corruption.

Upon theſe Reaſons I did ſoone after my returne laſt into *England*, reconcile my ſelfe to the *Roman* Catholike Church, in the belief and convincement of it to be the true, ancient, and Apoſtolicall Church, by her externall marks, and her internall objects of faith and doctrine, and in her I reſolve to live and die, as the beſt way to ſalvation; when I was in *England*, I did not ſtudie diſſimulation ſo dexterouſly as if my fortune had read it to me, nor doe I now profeſſe it ſo deſperatly as if it were my fortunes Legacie, for I doe not believe it ſo dangerous, but it may recover, for I know the Kings wiſdome is rightly informed that the Catholike Faith doth not tend to the alienation of the ſubject, it rather ſuper-infuſeth a reverence and obedience to Monarchie, and ſtrengtheneth the bands of our obedience to our naturall Prince, and his grace and goodneſſe ſhall never finde any other occaſion of diverſion of them, from the naturall and uſuall exerciſe of themſelves upon thoſe that have had the honour to have been bred with approbation of fidelitie in his ſervice, nor can I feare that your Lordſhip ſhould apprehend any change in my duty, even your diſpleaſure (which I may apprehend upon this miſ-interpreted occaſion) ſhall never give me any of the leaſt receſſion from my duty, in which profeſsion I humbly aske your bleſsing as

Your Lordſhips obedient Sonne,

W. Mountagu.

The Anſwer.

Walter,

YOur Letter ſent from *Paris* tels mee how much debate you had with your ſelfe, whether with ſilence to ſuſpend my beliefe, or by a cleere profeſsion to aſſure mee what you feared to preſent mee; but what was moſt ſatisfactory to the firſt dutie to GOD, that you thought moſt juſtifiable to your derivative dutie to nature, therefore reſolved to give me an ingenuous accompt of the declaration you had made then: had you asked my counſell, before you ſignified the reſolution, it would have ſhewed more dutie in you, and bred leſſe diſcontent in me; but think how welcome that Letter could bee, that at once tels of the intention, and ſignifies the reſolution.

Say you could not expect from me ſo much Theologicall Learning as to ſatisfie your ſcruples, yet it had beene a fair addreſſe, of a ſonne to a Father in a matter of that importance; nor are you ignorant of my care, I dare ſay knowledge ſtudied, for the ſettlement of my children in that true faith which their father profeſſed, and the Church of *England* hath eſtabliſhed: Therefore it would have beene your greater juſtification, and my leſſe ſorrow, ſo to have loſt your ſelfe with love, that I could not have held you in with religious reaſon. Happily you will returne upon me the miſconſtruction of that ſpeech, *If any man come to mee, and hate not his father, he cannot be my Diſciple.* But I muſt tell you that by this poſt-da-

ted duty you have treſpaſſed upon loves duty, for you have robbed mee of the meanes of helping you with mine adviſe, which as it is the beſt part of a fathers portion to give, ſo it is not the leaſt teſtimonie of filiall duty to aske.

Now to lay ſuch a blemiſh upon all the cares of your former education, as not to think mee worthy to ſee the ayme, untill you have ſet up your reſt, is ſuch a neglect that without over-much fatherly candor cannot be forced into an excuſable interpretation: It makes me ſuſpect that ſome politike reſpects or private ſeducements, if not diſcontentments, have wrought upon you.

Policie and Religion as they do well together, ſo doe they as ill aſunder, the one being too cunning to be good; the other being too ſimple to be ſafe: But upon policie to change Religion, there is no warrant for that, leſſe for diſcontentments, or upon ſeducements.

When I looke upon your Letter, which you termed an ingenuous account of your ſelf, it ſeemes to mee not an account of your new profeſſed Religion, but rather an exprobration of mine, and ſo of ours of the Church of *England*.

Had I knowne the doubts before, I might have beene an adviſer, but objecting them after you had reſolved, you call mee up now to be a Diſputer: although I be of his opinion, who thought that truth did oftentimes ſuffer by too much altercation, it being a common errour amongſt great Clerks, to contend more for victory, than for veritie: yet ſince you have ſo punctually led me into it, though it be contrary to my firſt reſolution of ſilence (elſe you had heard from me ſooner) and finding that the Letter you ſent mee had a farther reach then to give me ſatisfaction, (elſe the copies of it would have not beene divulged before I came to receive it, and uſes made of it to my diſcomfort) I therefore thought my ſelfe tied to give you an anſwer, leſt thoſe of your new profeſſion ſhould think

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(as ſome of them ſay) that a new Iapſorian, was more able by a few days diſcipline to oppoſe our Religion, then an old Father and long profeſſor was able to defend it.

Having this tie upon me, I hope, on the one ſide, our learned Divines will pardon mee, if for my ſonnes ſake I dip my pen in their inke; and you on the other ſide will lay mine arguments more to heart, as proceeding from the bowels of a Father, then if they had been framed by the brains of a learned Divine.

In this caſe alſo I have ſome advantage of other men, who though they might write more learnedly, yet cannot doe it ſo feelingly: for mine intereſt is not only in the cauſe, but in the perſon, for whom I might give an account, if there be fayling in my part to reduce him to truth: A perſon whoſe Letter I take into mine hands, as he did the Urne of his ſonnes aſhes to ſhed over it *veras lachrymas*, as arguments of the truth, both which I hope ſhall perſwade forceably, if there be any of that bloud left in you that I gave you, It is true, affection is not to rule Religion: yet in this way nature may co-operate with grace.

Your Letter ſayes truly, the greateſt part of your life capable of diſtinctions of Religions hath beene in places, and converſant with perſons oppoſite to the faith I bred you in, therefore you ſay, it had beene ſtrange if naturall curioſitie without any ſpirituall provocation had not invited you with deſire of looking upon the foundation I trode on, rather then holding faſt blind-fold by your education to be alwayes carried away after it.

In your education, God knows my firſt care was to ſeaſon you with true Religion, wherein from a boy you attained unto ſuch knowledge as *Spaine* will witneſſe, (when you were but a youth) how ſtrong a champion you were for the Proteſtant profeſsion. The Court of *France*, nor yet all the Princes

ces Courts of Christendome (most of which you have visited) could never till now taint your faith, but always rendred you found in the Religion which you carried with you hence.

But now *Italy* hath turned you, because *England* hath discontented you.

In the last journey into *Italy*, as you said, you applyed all your leisure to confirme your judgement in the doctrine introduced by your education, which if you had done seriously, you could not so soon, nor would not at all, upon so weake motives, have let goe your hold; for of all other their tenents the two you mentioned are the weakest, and have received cleerest satisfaction: whereby it appeares, that you were resolved to give up the cause, before you came at it; and what you would not hold blind-fold, to give up blind-fold which is worst.

Could that be a motive to your desertion of our Church, as perswaded that *Luther* was the Father of our faith? your selfe cannot forget, but how that wee build our faith upon Christ, not upon *Luther*, upon the doctrine of the Scriptures, not upon the inventions of men; Could it be proved against us that *Luther* or any other man how gray-headed soever were the inventor of our faith, there needed no more to be said, we would contend no longer.

But wee renounce all men alike as inventors of Religion, or any part of it, but hold only the Apostolicall doctrine, of the ancient Primitive and Catholike Church, & presume not to coine any new Creed.

Yet we are not unwilling to grant that *Luther* was one, but not the first of many that restored the purity of the doctrine, which had been long smothered by the Papacie; our faith if you take in the whole is no other but what is exiconized in the Apostles Creed, included in the Scriptures: If you take it in a lower and straighter way, for so much of it as is oppo-

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ſed to the corruption of popery, you muſt remember that theſe points are neither the whole nor greateſt points of faith, there are not any points of our faith, but we are able to ſhew they had mayntainers few or many in all ages ſince the Apoſtles time; and every of theſe ages, thoſe ſubſtructures of Popery oppoſed, ſome by one man, ſome by an other.

I wonder therefore to ſee you carried away with that common and triviall calumny, that *Luther* was the inventor of our faith; and why ſay you that for the intervall of 800 yeers before there was no apparent profeſſion of faith different from *Rome*? and this you collect by hiſtoricall ſearch of all the ſtories and Records Eccleſiaſticall and Civill.

It ſeems *Italy* affords you no coppies of our Writers, elſe might you ſee in them a liſt which they carry out through all theſe ſpaces, and ſhew you, that moſt of our tenents have had the ſuffrage of the learn'dſt of *Romes* ſide, and how many men in the decurſion of time, from the ancienteſt of Fathers, have declared themſelves, and ſome of them apparently, yee earneſtly contended for the truth of our doctrine.

And where you object that *Waldo*, *Wickliff*, & *Hus*, had ſcarce any relation to the profeſſed Proteſtancie, if you meane becauſe we diſclaim thoſe horrid opiniõs wch are put upon them (how true God knows) therein you ſay truly, Neither they to us, nor we to them have any relation: but in the main points of doctrine touching faith and oppoſition of the ſuperſtitions and uſurpation of the papacie, wee have a joynt conſent of all the beſt Writers, Hiſtorians, and Divines, of both ſides, that they and we conſent in one.

It is ſtrange therefore to ſay, that theſe and wee had no relation to the Proteſtant profeſſion, who for ſubſtance of Religion held as we doe, their errours only we own not: and the conſent of times doe all agree, that the *Waldenſes* flew out againſt their corruptions 400 yeeres before *Luther* was borne, nay,

nay, saith *Renerus*, *Quidam dicunt quod ſtella illa duraverit à tempore* Silveſtri, *alii quod à tempore Apoſtolorum*, deriving their fundamentall doctrine from the time of the Apoſtles: nor were they few, *ſed multiplicati ſuper arenas maris*; nor plebeians only, *ſed principum favore armati*, As the Kings of *Arragon*, the Earles of *Tholouſe*, and many moe. So that, there are witneſſes more then ſufficient, that there were many who oppoſed themſelvs to the Papacie in the Proteſtants tenents long before *Luther*. This is the firſt ſuppoſition failing, I will now let you ſee the miſtakes in the ſubſequent paſſages, and open to you my ſelf, hoping yet that I may draw you againe to me.

You as you conceive having ſhewed a defect of viſibilitie in our Church till *Luthers* time, labour to prove a neceſsity of viſibilitie to every true Church: if it were granted that it were ſimply neceſſary to the eſſentiating of a Church to be able to demonſtrate in all times, both the viſible number of profeſſors of the truth, as alſo a viſible ſucceſſion of Paſtors, we are able to demonſtrate both theſe for our defence to bee as unqueſtionable in our Church as in the Church of *Rome*: they that are otherwiſe minded will account this a bold undertaking, but it is no hard matter to do: Wherefore the vanitie of that queſtion, to aske, where our Church was before *Luther*, becomes not any man that hath read any thing of our Church monuments.

But you would ſeeme to mee to prove it two wayes; firſt, by the teſtimonie of our owne Divines; Secondly, by argument.

By teſtimonies of our Divines you would have Doctor *Field*, Doctor *white*, and Maſter *Hooker*, to confeſſe needfulneſſe of viſibilitie: and yet for their own Church fly to latencie.

For the ſecond you inſtance Doctor *Whitaker*, and Doctor *White*, one of them, to confeſſe our Church for many ages to have

have beene in a ſecret ſolitude; and the other to let goe his defence of viſible ſucceſsion by flying to an inviſible ſubterfuge of non-apparency: if you had better peruſed the truth of thoſe Writers, they would have given you full ſatisfaction, but you miſtake both the perſons and the points.

Theſe made a demonſtration of thoſe 3 points: Firſt, that neither the Churches obſcurity is repugnant to the viſibilitie of it: Secondly, nor the viſibility of it ſuch as excludes all latencie: Nor yet the latencie of Orthodox Chriſtians in the ſwaying time of Popery, ſuch as had not requiſite lineaments of an accomptable viſibilitie.

But you muſt know that viſibilitie doth not alwayes carrie the ſame height, but admits of degrees, ſo that wee cannot ſay, that that wants viſibilitie which hath it in a lower degree. The Sun compared with it ſelfe is in a degree viſible, though in a miſt, yet not ſo cleerly viſible as when it ſhines out: ſo it is with the ſtate of the Church, becauſe her ſplendour is not *in termino*, but ſuch as receives degrees by augmentation or diminution; like as the Sun is as truly viſible under a cloud as in his brightneſſe, though not ſo cleerly viſible; though not to admit the Church to be viſible, except ſhee be glorious, is an errour; for there's a variation of the Churches viſibilitie in reſpect of her object: the want of which conſideration, I believe is one cauſe why ſo many deceive themſelves in this point. ſecondly, there is another diverſity, which ariſeth from the viſible object, ſome may ſee and will not, there the fault is not in the object, but in the beholders. Philoſophers ſay, *Viſibilia non ſunt minus viſibilia cum non videntur, quam quando videntur*, The objects of ſight remain ſtill diſcernable, when they are not diſcerned: ſo it is with the Church, there are ſtrictures of viſibility diſcernable in her obſcure condition, but it is *poſſibile non viſum*, which fals out when men will not open their eyes, or they ſhut them on purpoſe, which hapned in the pre-

vailing times of popery, when this notwithstanding, yet there were lights which appeared by the defence of the truth, and the discovery of errour, in every age of the intervall.

But sure our men labour in vain to demonstrate that visibilitie, whilst they of the Papacie are so dis-affected, as not to acknowledge it upon any terms, otherwise this controversie had long since been ended, if they had been as well disposed to see, as we ready to shew our visibility: in this question men are to consider that there is a double splendor of the Church, which makes way for the visibilitie of it.

The proper splendour of a Church consists in puritie of doctrine.

The common splendour of a Church consists in the outward accommodations which appertain not to the being, but the well being of the Church, as temporall peace, multitude of professors, locall succession of Pastors; yet persecution may interrupt this succession of Pastors, it may cut off the multitude of professors, heresie may so far prevail as to make the Orthodox Church pull in her head, witnesse the time of *Arianisme*, when few but godly *Athanasius*, and some with him were faine to keepe in corners, and of this our Divines are to be understood when they speake of our latencie, that for this outward splendour it suffered a great obscuritie, for divers hundred yeeres, yet when it was at the lowest, the doctrine was visible, and some professors still in the eye of the World, I would wish you well to consider the things which I shall tell you.

The state of the Church is so ordered by our great Master Christ, that she is to expect her times of obscurity, as well as her times of splendor, hee hath made her estate militant, and appointed her to a passive condition, as well as an active: designed her to vicissitudes of obscurity, as well as luster, and shews her no lesse glorious in her obscurity then in her triumph, as *Tertullian* saith of vertue. *Ex-*

Extruitur duritia: destruitur mollitia.

2 This visibilitie represented by an innumerous multitude, locall Succession, Secular estate, these were not considered in the first times, when the Church stood sound, nor in the later times, when she got some recovery, only in the intermediate, when she lay under the crosse; and were these the *probats* of Faith, it had bin ill with the *Israelites* Church in the time of *Elias*, worse with the Apostolicall Church, when the *Scribes* and *Pharisies* sate in *Moses* Chaire, worst in the time of *Arianisme*, and in times of Antichristianisme, which shall come as most Writers say.

3 This glorious succession which *Rome* so much brags of is a deceitfull *medium* whereby to measure the truth of a Church, because a Church may be a true Church without it: and be also a false Church with it.

Non colligitur ibi necessariò esse Ecclesiam ubi est successio, saith *Bellarmine*, though *Stapleton* be of another minde: *Alexandria* challengeth succession, as well as *Rome*, the Church of *Constantinople* takes her pedigree from Saint *Andrew* the Apostle, and brings it down to our times.

A false Church may have succession, and a true Church may want it, otherwise you will grant that *Rome* is no true Church: the Church of *Rome* hath sometimes lyen empty, sometimes it hath carried double, and both of them have bin deposed, these broken links marre the chaine of that succession. But because this rather concernes the persons not the thing, It is otherwise to be cleerly shewed, that it may be a true Church that hath not this uninterrupted succession: for else no Church at all could be true in her first plantation. For successions are by descent, descents have no place in first originals, whereas the orthodox faith doth the very first day put her in possession of Apostolical succession, as *Tertullian* well

 saith,

ſaith, That Churches wch have not their original deſcent from the Apoſtles are Apoſtolicall, *propter conſanguinitatem doctrinæ.*

The place which you cite out of the fourth to the *Epheſians* proves cleerly the neceſsity of orthodox Paſtors, not of locall Succeſsion, you may hereby ſee how in the informing of your ſelfe in this particular you are overtaken; this thing alſo much troubles me, that your Letters ſaid, that when you laſt came back out of *Italy*, you ſought nothing ſo attentively as ſatisfaction in theſe points of controverſie, eſpecially that touching the viſibilitie of our Church in all ages, but could receive none.

Could you never in all the while of your laſt being in *England* find the time to acquaint me with your deſire? doubtles, I muſt ſay, you did in this time ſtudy the diſsimulation of your intention, otherwiſe I muſt have known it.

I was heretofore more indulgent towards you, for God knows it *Walter*, the ſonne of my bodie was never ſo deare unto me, as the ſalvation of my ſonne *Walters* ſoule, your yonger yeers can witneſſe how I ſhewed you the way which I my ſelfe took to ſettle mine own ſalvation: for though it was my happineſſe to be derived from vertuous and religious parents, yet I tooke not my Religion meerly by diſcent, but ſtudied and examined the ground on which I was to found my faith; I read both Papiſts and Proteſtants, I found both confident, and contradictory.

Et quoties palpitavit mihi tremulum cor, before I ſetled either way? ſometimes thinking ſafeſt to mean well, and to keep unſetled either way, yet I ſaw a neceſsity laid on mee, to be one of the two Churches, but how to find out which of them was the true Church, whereof I muſt be a member if I would ſecure my ſalvation, *hic labor hoc opus eſt*: I eaſily reſolved there was not two Churches whereof a man might chuſe which to be of, and after long ſtudy I found cleerly that to be the

the true Church, which constantly held the common faith, which faith had the Scripture for the rule, this known and resolved, which is undoubted, then I was not feared with that fearfull censure of the *Roman* Church, which pronounced all damned that are not of that Church.

But how much am I distasted to finde severall arguments made in the Letter, all to insinuate that the Scriptures are not a competent rule of faith: and first, varietie of interpretation, secondly, obscuritie of some places, thirdly, inauthentiquences of themselves, fourthly, their authoritie dependent on the Church, fiftly, the puritie of them warranted by the visibility of the Church, sixtly, made Authentike by the Churches authoritie: strange assertions, as if the true Church were not to be tried by the true faith, but the true faith by the *Church*. I know my self bound to believe the authoritie of that Church which makes Scripture the rule of faith; but as for the act of any Church, though it be a fit Ministry to shew me the way, yet it is not of authority sufficient of it selfe to secure me of my salvation; from true faith the true Church is inferr'd, and which is the true Church when all is done must be tried by the Scripture: but it is now with us, as it was in the time of *Chrysostome*, when there was so much question, which was the true Church, and men were of so many different opinions about it as none could tell what Church to bee of, or what Religion was safest to trust to, so saith the Father of the Scriptures, which in matters of faith necessary to salvation speak so truly, so fully, so plainly, as it is but a shift for a man to say, he understands them not; and good Saint *Austin* finding that from controversies in Religion, there came no other fruit, but *indeterminata luctatio*, said with sorrow, Why do we strive about our Fathers Will? *Nos fuimus fratres*, and our Father is not dead intestate, but hath left his Will and

Testa-

Teſtament in writing: let it be followed and all controverſies will ſoon be ended. Flatter not your ſelf *Walter*, the Remonſtrance you make ſhews that the reſignation you made of your ſelfe to the church of *Rome* was precipitate, then the reſolution to live and die there deſperate, yet you give ſome hopes when you ſay, nor do you now ſo deſperatly profeſſe, as if it were your fortunes legacie, for you do not believe it ſo dangerous but it may recover.

The Kings benignitie and goodneſſe is always to interpret the beſt, but know that his Majeſtie hath a better opinion of thoſe who are bred ſuch, then of thoſe who become ſuch by relapſe; nor am I willing to apprehend any change of your dutie, yet take this for a caveat, that commonly all changes follow change of faith. I never travelled of you till now, and it is with a great deal of paine, I thought you ſhould have wept over me, when Nature had called for her due, but you have prevented me, And yet my ſonne you may yet returne to me, but I ſhall never goe to you in this way, nor had I ever gone ſo far into this queſtion, but to fetch you again my ſonne otherwiſe a loſt child.

Thus as your Letter began ſo do I end, after much debate concerning a fit expreſsion of my ſelfe, whether was better by not writing to ſhew my diſlike, or by long writing to labour your recovery; this laſt was moſt ſatisfactory to my conſcience, though the other more agreeable to nature diſpleaſed; I have therefore reſolved as you ſee to give you this anſwer, and I pray God that he may bleſſe you and mee ſo in it, that my pen may have the fruit my heart wiſhes.

Your Loving Father,

Mancheſter.

My Lord *Faulklands* Anſwer.

A Letter of Maſter *Mountagu*, juſtifying his change of Religion, being diſpers'd in many copies, I was deſired to give my opinion of the Reaſons, and my reaſon if I miſliked them; having read and conſider'd it, I was brought to be perſwaded, Firſt, becauſe having beene ſometimes in ſome degrees mov'd with the ſame inducements, I thought that what ſatisfied me might poſsibly have the ſame effect upon him: Secondly, becauſe *I* being a Layman, a youngman, and an ignorant man, *I* thought a little reaſon might in likelihood work more from my pen, then more from theirs, whoſe profeſsion, age, and ſtudies might make him ſuſpect that it is they are too hard for him, and not their cauſe for his: Thirdly, becauſe I was very deſirous to doe him ſervice, not onely as a man, and a Chriſtian, but as one whom all that know him inwardly eſteeme of great parts (and *I* am deſirous ſomewhat to make up my great want of them by my reſpects to thoſe that have them) and as an impartiall ſeeker of Truth which *I* truſt he is, and *I* profeſſe my ſelfe to be; and ſo much for the cauſe of this paper: *I* come now to that which it oppoſeth.

Firſt,

Firſt then, whereas he defends his ſearch, I ſuppoſe hee is rather for that to receive prayſe, then to make apologies, all men having cauſe to ſuſpect that gold which were given with this condition, that the Receiver ſhould not try it by any touchſtone.

Secondly, Hee ſaith, that there being two ſorts of queſtions, the one of right or doctrine, the other of fact or ſtory, as whether the Proteſtants faith had a viſible appearance before *Luther*, hee reſolved to begin his enquiry with the matter of fact, as being ſooner to be found (becauſe but one) & eaſier to be cõprehended: to this I anſwer by ſaying, that if they would not appeal from the right Tribunall, or rather rule, which is the Scripture, thoſe many might eaſier be ended then this one (we building our faith onely upon plain places, and all reaſonable men being ſufficient judges of what is plain) but if they appeal to a conſent of Fathers, or Councels, whereof many are loſt, many, not loſt, not to bee gotten, many uncertain whether Fathers or no Fathers, and thoſe which we have being too many for almoſt any induſtry to read over, and abſolutely for any memory to remember, which yet is neceſſary (becauſe any one clauſe of any one Father deſtroys a conſent) and being beſides liable to all the exceptions which can bee brought againſt the Scriptures being the rule, as difficulty, want of an infallible interpreter, and ſuch like, and being denied to have any infallibilitie (eſpecially when they ſpeak as witneſſes, which a conſent of them never doth againſt us) by one party, which the Scripture is allow'd to have by both, then I wonder not if he think ſuch a way ſo uncertain, and ſo long, that he was willing to chuſe any ſhorter cut rather then travell it. Neither doe I believe this to be ſo ſhort, or ſo concluding as he imagines, for if he conſider the large extent of Chriſtian Religion, ſo that wee know little from any indifferent Relator of the opinions of the *Abiſſines*, ſo great a part of

Chri-

Christendome, if he consider the great industry of his church in extinguishing those whom they have call'd Heretikes, and also their Books, so that wee know scarce any thing of any of them but from themselves (who are too partiall to make good Historians) if hee consider how carefully they stop mens mouthes (even those of their own) with their *Indices Expurgatorii*, it will then appeare to him both a long work to seek, and a hard one to finde, whether any thought like *Luther* in all ages, and that hee concludes very rashly who resolves there was none because he cannot finde any, since they might have bin visible in their time, & yet not so to us (for men are not the less visible when they are so, for not being after remembred) as a man may be a Gentleman, though he know not his pedigree: so that as I will not affirm that there were always such, because I cannot prove it, so neither ought they to make themselves sure there were none without they could prove that which is impossible, and therefore no argument can be drawn from thence: and if it could be proved that such a no-wayes erring church must at all times be, I had rather believe that there were still such, though wee know them not, which may be true, then that theirs is it, which in my opinion cannot.

Thirdly, He says, hee could finde no one point of controverted doctrine, whereupon all the rest depended, but that this one question of fact was such as the decision of it determined all the rest. To this I answer, that the question of the infallibilitie of the Pope, at least of those who adhere to him, which they call the church is such a one as if determin'd must determine all the rest, and not onely so to us but to all men; whereas this (though granted necessarie, & determin'd to his wish) would indeed conclude against us, but not for them, since the *Greek* Church would put in as good plea upon the title of

visibilitie as that of *Rome*, and hee would be to begin anew with them, when he had ended with us.

Fourthly, He gives his reason. If *Luther* could be evicted to be the Innovator, his Religion was then evicted of not being the true Ancient and Apostolicall; To this I answer, by confessing the consequence, but hee might be the Renovator, and not the Innovator, and then no such consequence follows.

Fifthly, He saith, we are bound to find an existence of some Professors of the Reformed Religion before *Luther*, which requiry is grounded upon his supposition of the necessity of a continuall succession of a visible and no wayes erroneous Church. Now I will first examine the sence of his tearmes: By the first I conceive by a place hee cites out of Saint *Augustine*, that he means visible to all Nations, but I pray hath his been always so, I mean (at least for many Centuries) to those Nations which *Columbus* hath not long since discovered? By the second tearm Church, I suppose he means a company of Christians holding neither more or lesse then Christ taught (for in a more large sence no man denies the Church to have bin always in some degrees visible), and in this sence I not onely deny it necessary, that it should always be visible, but that it should alwayes be, for I doubt whether there be, or for a long while have bin any such. Next that such a one as hee meanes appeares, because when catalogues have been brought of some who in all ages have differed from them in things which wee hold, his side would not accept of them, because they agreed not with us in al things, & yet when *Campian* intends to prove all the Fathers to be his, hee useth onely this course of instancing in some wherein they agree with him (though sometimes not so much, but rather the contrary ought to be inferred, as in the instance of *Polycarpus*, for comparing his words with the History it will appeare that he

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concluded him a Papiſt for not being perſwaded by the Pope) though they differed from them in many other, as indeed all the notable Fathers doe in more then one point. I will therefore ſay, that if this be required to ſhewing that a Church hath been ever viſible, it is more then either part can doe, and therefore I hope they will come upon better conſideration, to confeſſe that not neceſſary for us to doe, which is impoſſible for themſelves: For let any man look into Antiquitie, I will not ſay without all prejudice, but without an abſolute Reſolution of ſeeing nothing in it that contradicts his preſent beliefe, and if he find not ſome opinions of the Church of *Rome*, as unknown to Antiquity, as either hee or I, as the Popes Indulgenges having power to deliver out of Purgatory (confeſt by Biſhop *Fiſher*, and *Alphonſus de Caſtro*, where they treat of Indulgences) if hee finde not others at firſt unknown after known, but not held *de fide*, which are yet ſo at *Rome*, as prayer to Saints, their enjoying the beatificall viſion before the day of Judgment, the Aſſumption of the Bleſſed Virgin, and her being free from all actuall ſinne; If he find not ſome wholly unknown & abſolutely condemned which wee condemne, as the lawfulneſſe of picturing of God the Father, whereof the firſt is confeſt by *Baronius* in the margent, to an Epiſtle of a Pope, which ſayes the ſame, and the latter is to be found in many places of Saint *Auſtine*, *Lactantius*, and others; nay, if he find not that all the Doctors, Saints, and Martyrs of the two firſt ages (I mean as many as are now extant, and ſpeak of it) held ſomething which both parties condemned, as the opinion of the *Chiliaſts*, if I ſay he finde not this, or I ſhew him not that he might have found it, I profeſſe I will be ready to ſpend my life for the Church againſt which I now employ my pen: So that this will be the end, neither of our Churches have been always viſible, onely this is the difference, that we are troubled to ſhew our Church in the lat-

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ter and more corrupt ages, and they theirs in the first and purest, that wee can least finde ours at night, and they theirs at noon: And whereas hee expects that D. *White* should stand to this to confess his Religion false if a continual descent of it could not be demonstrated, if hee himselfe please to grant as much as he exacts, if he but continue in this Resolution, and in this search, I doubt no more but that hee will soone leave to be a Papist, then I should doubt if I saw him now receiving the Communion in the Kings Chappell, that he had done it already.

Sixthly, his reason for the necessitie of the visibility follows, because the cõtrary were a derogation from Gods power or providence, I answer, to say he could not keep the truth exactly in mens beliefe, were to derogate from Gods power, to say he had not given sufficient means to finde the truth, and yet damned men for error, the first would be a derogation from his providence, the second from his Justice, but to say hee suffers men to erre who neglect the meanes of not erring, and that he damnes none for a meere errour, in which the will hath no part, and consequently the man no fault, derogates from none of the three, but sayes hee, this is repugnant to the maine reason why God hath a Church upon earth to be the conserver of the doctrine of Christ, and to convey it from age to age, I answer to conserve it is every mans duty, but such as they may all fail in, and is indeed rather the forme of the Church then the end of the Church, an exact conservation making an exact Church, as a lesse perfect conserving a lesse perfect Church. As for conveyance of doctrine, the whole Church conveyes none, whereof many (if his be it) have had but little convey'd to them. Particular Christians (especially Pastors) teach others which it is every mans duty to doe when he meets with them who want instruction which he can give, and they are likely to receive, yet is not the instruction

ſtruction of others every mans mayne end. But I know Maſter *Mountague* perſwades himſelf that ſome body of men are appointed to convey this doctrine which men are to receive, onely becauſe they deliver it, and this I abſolutely deny, for we receive no doctrine from the Church upon the Churches authority, becauſe we know her not to be the Church, till we have examined her doctrine, and ſo receive rather her for it, then it for her. Neither for the conveyance of the Truth is it neceſſary that any company of men in all times hold it all, becauſe ſome may convey ſome truths, and others other, out of which by comparing their doctrine with the Scripture, men may draw a perfect body of Truths: and though they delivered few other Truths, yet in delivering Scripture (wherein all neceſſary Truths is containd) they deliver all, and by that rule whoſoever regulates his life and doctrine, I am confident that though he may miſtake errour for Truth in the way, hee ſhall never miſtake Hell for Heaven in the end.

Seventhly, His next reaſon is their common *Achilles*, the fourth of the *Epheſians*, which he chuſeth onely to employ like his *Triarios*, his mayn battell, leaving his *Velites*, his light armed Souldiers, ſome places too allegorical, even in his own opinion, to ſtand examinatiõ. The words are theſe. *He hath given ſome Prophets, ſome Apoſtles, ſome Evangeliſts, ſome Paſtors, and ſome Doctors, for the inſtauration of the Saints, for the work of the Miniſtery, for the edification of the body of Chriſt, till wee all meet in the unity of Faith, and the knowledge of the Sonne of God unto a perfect man, and unto the meaſure of the age of the fulneſſe of Chriſt, That we may be no more children toſt and carried away with every winde of doctrine, &c.* Verſe 11, 12, 13. Now out of this place I ſee not how a ſucceſſion may be evinced, rather I thinke it may that the Apoſtle meant none: For firſt, he ſaith, not hee will give, but he hath given, and who could ſuppoſe that the Apoſtle could ſay that Chriſt had given then the preſent Pope, and the

the Doctors who now adhere to him; Secondly, allow that by he hath given, were meant, he hath promis'd (which would be a gloſſe not much unlike to that which one of the moſt witty and moſt eloquent of our modern Divines Doctor *Dun* notes of *Statuimus* i. *Abrogamus*) yet ſince theſe ſeverall Nowns are all governed by the ſame Verb, and no diſtinction put, it would prove as wel a neceſsity of a continual ſucceſſion of Apoſtles, Prophets and Evangeliſts, as of Paſtors, and Doctors, which is more then either they can ſhew or pretend they can, ſo that it ſeemeth to me to follow that theſe were then given to do this, till then, and not a ſucceſsion of them promiſed till then, to doe this; and ſo wee receiving and retaining the Scriptures, wherein what they taught is contain'd (as wee would any thing elſe, that had as generall and ancient a tradition if there were any ſuch) need no more, for if hee ſay that men are toſt for all the Scriptures, I anſwer ſo are they for all theſe Doctors, nay, if theſe keep any from being toſt, it is the Scripture which does it, upon which their authority is by them founded upon their own interpretation, and reaſon, who yet will not give us leave to build any thing upon ours out of plainer places, and though they tell us that wee cannot know the Scripture, but from the Church, they are yet fain (as appeares) to prove the Authoritie of the Church out of Scripture, which makes mee aske them in the wordes of their owne *Campian*, and with much more cauſe, *Nihilne pudet Labyrinthi?*

Eigthly, there follows an other reaſon to this ſenſe, that Reaſon not being able to ſhew a way to eternall happineſſe, and without ſuch an one man would fail of the end to which he was ordained, it muſt be propos'd by an infallible authority, in ſo plain a manner as even the ſimple might be capable of it, which being performed by our Saviour, it muſt be convai'd to ſucceeding

ceeding ages by those who heard it from him, and whensoever this thread failed mankind was left without a guide to inevitable ruine; I answere, that though all this be granted, it proves not against us, for we have the Scripture come downe to us relating Christs Doctrine, and written by those that heard it, and which the simple are capable of understanding (I mean as much as is plaine, and more is not necessary, since other Questions may as well be suffered without harme as those betweene the Jesuites and Dominicans about Predetermination, and betweene the Dominicans, and almost all the rest about the Immaculate conception) and those who are not neither are they capable out of Scripture to discerne the true Church; Much lesse by any of these notes, which require much understanding and large learning, as conformity with the Ancients, and such like.

Ninthly, the same answere I give to this serves also to the following words of Saint *Austin*, for whereas Master *Mountague* concludeth, that he could not meane the Scriptures as a competent rule to mankind, which consisteth most of simple persons, because there hath been continuall altercations about the sense of important places, I answere that I may as well conclude by the same Logick, that neither is the Church a competent guide, because in all ages there have also beene disputes, not onely about her authority but even which was shee, and to whatsoever reason he imputes this, to the same may we the other, as to negligence, pride, prejudication and the like; and if he please to search, I verily beleeve he will find that the Scriptures are both easier to bee knowne then the Church, and that it is as easie to know what these teach as when that hath defin'd, since they hold no Decrees binding *de fide* without a confirmation of the popes, who can never bee knowne infallibly to be a Pope, because a secret simony makes

him

him none, no not to be a Christian, because want of due intention in the Baptizer makes him none, whereof the latter is always possible, and the first in some ages likely, and in hard Questions, a readinesse to yeeld to the Scriptures when they shall be explan'd me thinks should serve, as well as a readinesse to assent to the decrees of the Church when those shall bee pronounced.

Tenthly, Hee saith the Scripture must be kept safe in some hands, whose authority must beget our acceptance of them, which being no other then the Church of all ages, we have no more reason to beleeve that it hath preserved that free from corruption then its selfe in a continuall visibility: I answer that neither to giving authority to Scripture nor to the keeping of them is required a continuall visibility of a no-ways erring body of Christians, the writers of them give them their authority amongst Christians, nor can the Church move any other, and that they were the writers of them, we receive from the generall Tradition, and testimony of the first Christians, not from any following Church, who could know nothing of it but from them (for for those parts which were then doubted of by such as were not condemned for it by the rest why may not wee remayn in the same suspence of them that they did) & for their being kept and convey'd this was not done onely by their Church, but by the *Greeks*, and there is no reason to say that to the keeping, and transmitting of Records safely it is required to understand them perfectly, since the old Testament was kept & transmitted by the *Iews*, who yet were so capable of erring, that out of it they lookt for a temporall King, when it spake of a spirituall: & me thinks the testimonie is greater of a church that contradicts the Scripture then which doth not, since no mans witnessing is so soon to be taken as when against himselfe, and so their testimony is greater of a Church that contradicts the Scripture

by

by which themſelves are condemn'd: Beſides the generall reverence which ever hath bin given to theſe Books, & the continuall uſe of them (together with ſeverall parties having alwayes their eyes upon each other ready and deſirous to have ſomewhat to accuſe in their Adverſaries) gives us greater certainty that theſe are the ſame writings, then we have that any other ancient Book is any other ancient Authors, and we need not to have any other unerring company preſerv'd to make us ſurer of it: yet the Church of *Rome* as infallible a Depoſitarie as ſhe is, hath ſuffer'd ſome varieties to creepe into the Copies in ſome leſſe materiall things, nay and ſome whole Books (as they themſelves ſay) to be loſt, and if they ſay how then can that be the rule whereof part is loſt, I anſwer, that wee are excus'd if we walk by all the rule that we have, and this makes much againſt Traditions being the rule, ſince the Church hath not lookt better to Gods unwritten word then to his written, and if ſhe pretend ſhe hath, let her tell us the cauſe why Antichriſts comming was deferr'd, which was a Tradition of St. *Paul* to the Theſſalonians, and which without impudence ſhe cannot pretend not to have loſt, and if againe they ſay God hath preſerv'd all neceſſary Traditions, I reply ſo hath hee all neceſſary Scripture, for by not being preſerv'd it became to us not neceſſary, ſince wee cannot be bound to beleeve and follow what we cannot finde. But beſides, I beleeve that all which was ever neceſſary is contain'd in what remaines, for *Pappias* ſayes of S. *Mark*, that he writ all that S. *Peter* preach'd, as *Iræneus* doth that *Luke* writ all that S. *Paul* preach'd, nay *Vincentius Lirinenſis* though hee would have the Scripture expounded by ancient Tradition, yet confeſſeth that all is there that is neceſſary (and yet then there was no more Scripture then we now have) as indeed by ſuch a Tradition as he ſpeaks of no more can be prov'd then is plainly there, and almoſt all Chriſtians conſent in, and truly I wonder that they ſhould

bragge ſo much of that Author, ſince both in this and other things he makes much againſt them, eſpecially in not ſending men to the preſent Roman Church, a much readier way (if he had knowne it) then ſuch a long and doubtfull one as hee preſcribes, which indeed it is impoſſible that almoſt any queſtion ſhould be ended by.

Eleventhly, He brings S. *Auſtines* authority to prove, that the true Church muſt be alwayes viſible; but if he underſtood Church in Maſter *Mountagu's* ſence, I think he was deceiv'd. Neither is this impudence for me to ſay, ſince I have cauſe to think it but his particular opinion, by his ſaying (which Card. *Perr.* quotes) that before the Donatiſts the queſtion of the Church had never beene exactly diſputed of, and by this being one of his maine grounds againſt them, and yet claiming no Tradition, but onely places of Scripture moſt of them allegoricall, and if it were no more, then I may better diſſent from it, then he from all the firſt Fathers, (for *Dionyſius Areopagita* was not as yet hatcht) in the point of the Chiliaſts, though ſome of them (*Pappias* and *Iraneus*) claim'd a direct Tradition, and Chriſts owne words. Secondly, as hee uſeth this kind of liberty, ſo he profeſſeth it in his 19 Epiſtle, where he ſaith, that to Canonicall Scriptures he had onely learnt to give that reverence, as not to doubt of what they ſaid, becauſe they ſaid it, and from all others hee expected proofe from Scriptures, or reaſon. Thirdly, the Church of Rome condemnes ſeverall opinions of him, and therefore ſhe ought not to finde fault with them who imitate her examples.

Twelfthly, He adds two reaſons more, the conſent of the Fathers of all ages, and the confeſſion of Proteſtants: To the firſt I anſwer, that I know not of any ſuch, and am the more unapt to beleeve it, becauſe M. *Mountague* vouchſafes not to inſiſt upon it, nor to quote any, which I gueſſe he would have done, but that hee miſdoubted their ſtrength. Secondly, ſup-

poſe

poſe that all the Fathers which ſpeak of this did ſay ſo, yet if they ſay it, as private Doctors, and claime no Tradition for it, I know not why they ſhould weigh more then ſo many of the now-learned, who having more help from Art, and no fewer from Nature, are not worſe ſearchers into what is truth, though leſſe capable of being witneſſes to what was tradition. Thirdly, they themſelves often profeſſe they expect not to be read as Judges, but as to be judg'd, by their and our rule, the Canonicall Scriptures. Fourthly, Let him pleaſe to read about the imaculate conception *Poſa, Salmeron, & Wadding*, and he will finde me as ſubmiſſive to antiquity, even whileſt I reject it, as thoſe of his owne Party, for they to preferre new opinions before old, are faine to preferre new Doctors before old, and to confeſſe the latter more perſpicacious, and to differ from thoſe of former times, with as little ſcruple as hee would from *Calvin* (whom *Maldonat* on purpoſe to oppoſe confeſſeth he chuſeth a new Interpretation before that of all the Ancients, which no witneſſe but my eyes could have made mee beleeve) nay, and produce other points wherein their Church hath decreed againſt the Fathers, to perſwade her to doe ſo againe, although *Campian* with an eloquent brag would perſwade us that they are all as much for him as *Greg.* the 13, who was then Pope. To the ſecond I anſwer, that infallibility is not by us deni'd to the Church of *Rome*, with an intention of allowing it to particular Proteſtants, how wiſe and learned ſoever. In 6 cap. Ioh.

Thirteenthly, Hee ſays next, that hee after inform'd himſelf in other points which ſeem'd to him unwarrantable, and ſuperſtitious, and found onely his own miſtakes gave him occaſion of ſcandall; to this I anſwer that I cannot well anſwer any thing, unleſſe he had ſpecified the points, but I can ſay that there are many, as picturing God the Father (which is generally thought lawfull, and as generally practiſed) their

offerings to the *Virgin Mary* (which onely differs frō the here-ſy of the *Collyridians* in that a candle is not a cake) their praying to Saints, and beleeving *de fide* that they heare us, though no-way made certaine that they doe ſo, and many more which without any miſtake of his might have given him occaſion to be ſtill ſcandalized; for whereas he ſaith that theſe points were grounded upon the authority of the ancient Fathers, which was refuſed as inſufficient by Proteſtants, I anſwere, that none of theſe I name have any ground in the Ancienteſt, nay, the firſt is by them diſallowed, and if any other ſuperſti-tion of theirs have from them any ground, yet they who de-part from ſo many of the Ancients in ſeverall opinions cannot by any reaſon be excuſed for retaining any errour, becauſe therein they have conſent, nor have the Proteſtants cauſe to receive it from them, as a ſufficient Apologie, neither hath he to follow the Fathers rather then Proteſtants, in a caſe in which not the perſons, but the reaſons were to be conſidered: For when Saint *Hierome* was by this way both brought into, and held in a ſtrange errour, though hee ſpake ſomething like Maſter *Mountagues patiaris me errare cum talibus*, ſuffer mee to erre with ſuch men, yet he could not obtain Saint *Auguſtines* leave, who would not ſuffer him, but anſwered their reaſons, and neglected their authorities.

Fourteenthly, Hee ſpeaks of his Religion ſuper-infuſing loyalty, and if he had onely ſaid it deſtroyed, or weakned it not, I (who wiſh that no doubt of his alleageance may once enter his mind to whom we all owe it, but profeſſe my ſelfe his humble ſervant, and no ways his enemie though his ad-verſary) would then have made no anſwer, but ſince he ſpeaks as if Popery were the way to obedience, I cannot but ſay, that though no tenet of their whole Church (which I know) makes at all againſt it, yet there are prevailing opinions of that ſide, which are not fit to make good ſubjects, when their King and

they

they are of different perſwaſions. For beſides that Cardinall *D' Oſſat* (an Author which I know Maſter *Mountague* hath read, becauſe whoſoever hath but conſidered ſtate matters muſt be as wel skilled in him as any Prieſt in his Breviary) tels us that it is the *Spaniards* maxime, that faith is not to be kept with Heretiks, and more that the Pope intimated as much in a diſcourſe intended to perſwade the King of *France* to forſake the Queene of *England*, he ſaies moreover ſpeaking in an other place about the Marquizat of *Saluces*, that they hold at *Rome* that the Pope to avoid a probable danger of the increaſing of Hereſie may take away a territory from the true owner and diſpoſe of it to an other, and many alſo defend that he hath power to depoſe a Hereticall Prince, and of Hereſie he makes himſelfe the Judge: ſo that though I had rather my tongue ſhould cleave to the roofe of my mouth, then that I ſhould deny that a Papiſt may be a good Subject, even to a King whom he counts a Heretick, ſince I verily believe that I my ſelfe know very many very good, yet Popery is like to an ill aire, wherein though many keep their healths, yet many are infected (ſo that at moſt they are good ſubjects but during the Popes pleaſure) and the reſt are in more danger then if they were out of it.

To conclude, I believe that what I have ſaid may at leaſt ſerve (if he will deſcend to conſider it) to move Maſter *Mounge* to a further ſearch, and for *Memorandums* in it, which if he doe, hee will be ſoone able to give as much better reaſons for my concluſion (that ſuch a viſible Church neither need, nor can be ſhewed) as his underſtanding is degrees above mine. I hope alſo by comparing the bodie of their beliefe, and the ground of their authoritie, that little that can be drawn out of the fourth of the *Epheſians*, with the Myriads of contradiction in Tranſubſtantion, he will come to ſee that their pillars

are

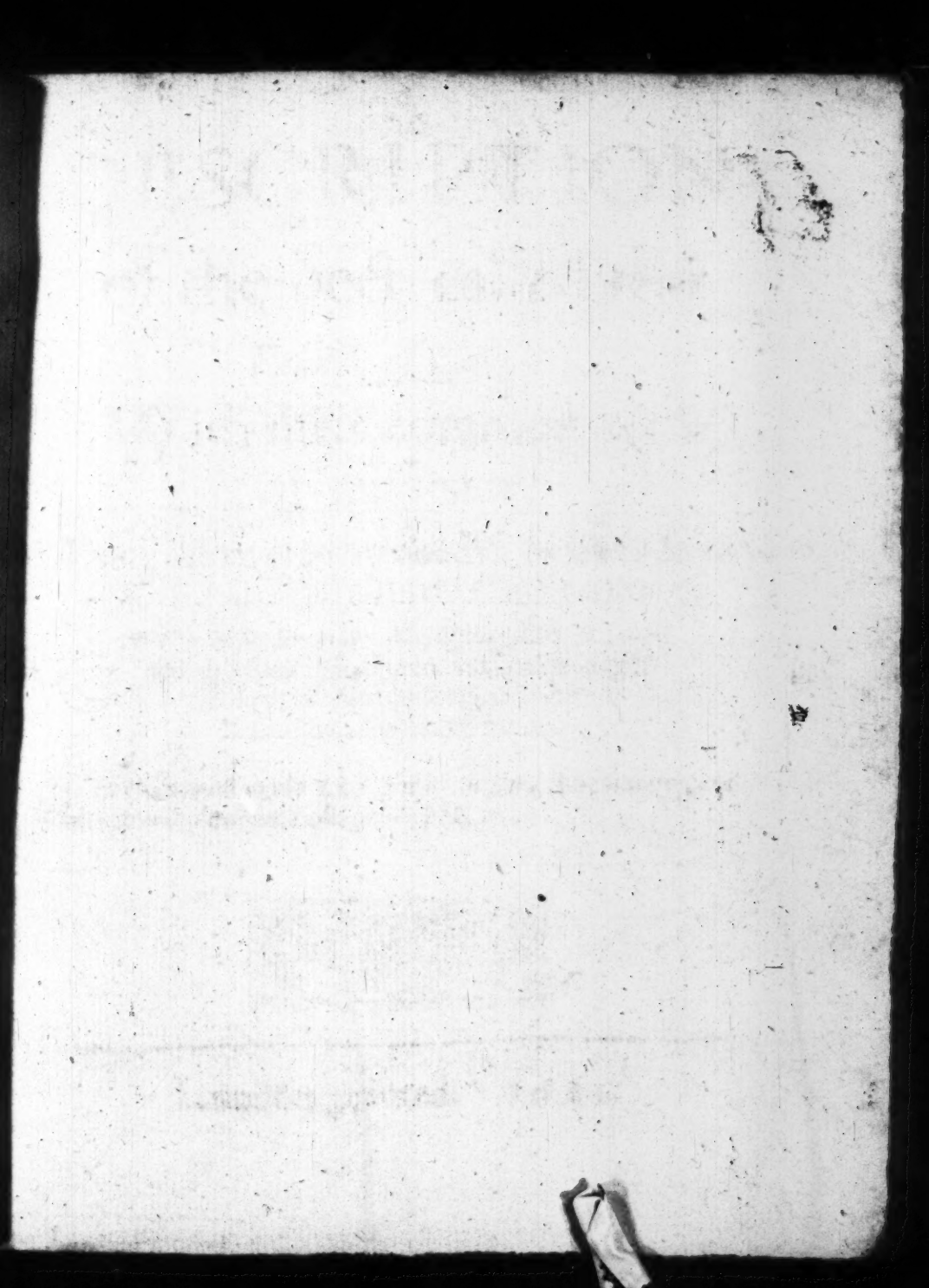
are too weake to hold up any building be it never ſo light, and their building is too heavie to bee held up by any pillars bee they never ſo ſtrong, and truſt he will returne to us whom he will then finde that hee hath cauſeſly left, if hee be (which I doubt not) ſo ingenuous, as not to hold an opinion, becauſe he turn'd to it, nor to ſtay, onely becauſe he went.

Errata.

Pag. 30. *line ult.* for, is greater of &c. *read*, is more receivable which is given to the Scripture

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FINIS.



A 2

DESCRIPTION

of the Sect called the

Familie of Love:

With their common place of residence.

Being discovered by one Mrs *Susanna Snow* of *Pirford* near *Chersey* in the County of *Surrey*, who was vainly led away for a time through their base allurements, and at length fell mad, till by a great miracle shewn from God, she was delivered.

O Israel trust in the Lord, for in the Lord there is mercy, and with him is plenteous Redemption, Psal. 130.

London printed. 1641.

DESCRIPTION

of the Soul coming out

Of its Body,

With their common place

of Reflections.

Being discovered by one [illegible] Sinner
of Pitsford near Daventry in the County of Nor[illegible]
who was vainly led away for a time
through their delusions, and at length
fell mad, till by a great miracle from
God, it was delivered.

O Israel trust in the Lord, for with the Lord there is mercy, and
with him is plentious Redemption, Psal. 130.

London printed. 1684.

A Descriptiō of the Sect called the *Family of Love*, with their common place of Residence.

IT was in the County of *Surrey*, at a Village called *Pirford*, three miles from *Chersey*, there dwelt a Gentleman by name *Snow*, who had to his daughter a very beautifull and religious Gentlewoman, who was not onely a joy to the father, but also an exceeding joy to the mother; she had not long gladded the hearts of her Parents with a vertuous and dutifull behaviour, when the devill, arch enemy to mankinde, sought to subvert and eradicate this well planted vertue, and thus it hapned:

This Gentlewoman (Mistris *Susan Snow*) for so was she called, holding prattle with one of her fathers men, one day began to question with him about the new Sects of Religion which now were so much talked of, enquiring what newes he heard of any of them.

He answered that it was his chance to be at a little Village called *Bagshot*, not six miles from thence, where he heard of a Company that got residence there, and every day had a meeting in a private place, which was mistrusted to be about the signe of the Bucke, and they called themselves *The Family of Love*, and most have a great suspition that they came from *London*, and their number is about an hundred; but he told her it was the talke of the whole Countrey. This Mistris *Susan* heard with patience, and marked with diligence every particular, she gave the servant but

little answer, but she vowed in her heart to see the fashions of this Sect, well, night grew on, and to bed they went, but she prevented the early Sun in being up before him, so great a desire she had poor Gentlewoman to thrust her selfe into danger. After she had broke her faste, and caused her man to set a side-saddle on a Gelding, alone she took her journey, vowing not to returne till she had seen some of their behaviours which were of the *Family of Love*.

Thus she rode along undisturbed by meeting any Passengers till she came within halfe a mile of the Village of *Bagshot*, but then she saw at the least an hundred persons men and women crossing over the Heath, bending their course towards a Wood called *Birch wood*, to them-wards she rides, and overtaking a sister which laggred behinde the rest, she cried, well overtaken sister; the sister of the *Family* bid her welcome, Sister (quoth Mistris *Susan*) is your habitation here about *Bagshot*? the sister answered, that she sojourned in *Bamwage*, then quoth she, sure you can resolve me one question, which is this, Do you know of any that came from *London* lately, there were about the number of an hundred, I was of the Company, but they came away unknowne unto me: and I hear that they sojourne here about this Coast. The silly sister was not aware of the guile which she spake, but answered her, that this was the Company she meant sure. M^s *Susan* asked again, Are these of the *Family*? she answered, Yes. Then Mistris *Susan* rode after and overtook them, where this woman revealed the conference she had with Mistris *Susan*, and how that she thought her to be very zealously affected to the *Family*: on these words, although she were unknowne, yet she was entertained into their Society, and went along with them.

Now you must understand that they have certain dayes

which

which are dedicated unto Saints as they call them, as to *Ovid*, who wrote the Art of Loving, to *Priapus*, the first bawdy Butcher that ever did sticke prickes in flesh, and make it swell, and to many others which they used to spend in poetizinglin the woods: thither they come, and after many pastimes there enacted, the Poet desired them to sit downe on the Green, and then he began to speake most strong language, as this or the like, let not us perswade our selves although that many would have us to beleeve it, that our great god *Cupid* is obcæcated, for he penetrateth the intrals of the most magnanimous; after these or the like words, he recited part of a verse from forth *Virgils* Epigrams,

-----Non sit bene mentula crassa.

Which to English I forbear, because it is obscene; on this he built his whole discourse, venting very strange obscene passages, after this was done, they go to dinner, where they had exceeding delicates, and after this repast they provided to returne. Now here you must note that the Poet viewing this new sister of the *Family*, was mightily enflamed with her, that either he must enjoy her or perish, when they were walking home therefore, he singled her out from the rest of the Company, and spake to her as followeth.

Fair sister, hard is that taske, where I must either die in silence, or else present unto you an unseemly suit, but so irksome is death, and so pleasant the enjoyments of my wishes, that I rather desire to be counted unmannerly than not amorous to your beauteous self. With these and such like words he courted her, till at length time and opportunity both favoured him so much that she played a mans part indeed, she said nay, and yet took it. This novice having had his desire, conducted her to the Company, and there left her among the rest of the sisters, where she stayed for the space of a whole week, viewing

their fashions, as the manner of their prayers, of their preaching, of their Christening and Burying, with many more things which will be too long for this little Pamphlet to bear.

Now when she had seen as she thought enough, she stole away from them not ceasing to thinke of the wrong she had sustained by her consenting to the lust of the poeticall brother; well, discontentedly she passed the way till she came in the presence of her father, he asked her with very milde and loving tearmes where she had been, she answered him, at her aunts at *Okingham*, withwhich answer her father was satisfied, but her mother was not, because she had sent thither before to see if she had been there, yet her mother could get no other answer from her than that she had been there; but seeing that she was come home again, they questioned the matter no more where she had been; but she had not been at home long when she began to delight to be by her selfe, and to make much of melancholy, taking delight in nothing wherein she did heretofore; this her loving parents took notice of, but would not speak of it, and thus she continued for the space of ten or fourteen dayes, at last she began to be very untowardly, and they could not rule her, for she would break glasses and earthen ware, and throw any thing at the heads of the servants, and incontinent she fell starke mad; I cannot expresse her fathers grief, when he saw his onely beloved daughter in this plight, but I will leave you to judge of it who have children of your owne, how it would grieve you to see your children in such a plight. Her father although he were almost destracted with grief to see his childe thus lie on the wracke of misfortune, summons up his sences together, and at length he thought upon one Master *Tuder* a very honest man, and a most reverend

rend Divine, living in *Oxford*, to him he sent, requesting him of all loves that he would come, and visit him in this his great distresse, he presently dispatched horse and man, for *Oxford* they were bound, the man comming to Master *Ybders* chamber, which is in *Magdalen Hall*, he found him within, to whom he delivered his message: Master *Ybder* came along with him, he was no sooner arrived at Master *Snows* house, but the poor Gentleman almost franticke for his daughters distemperature, with teares in his eyes, began and related (what you have here before read) to Master *Ybder*, who presently desired that he might but see her, this good old man with all diligence being still in hope of her recovery, conducted him into the chamber wher his daughter was, she had no sooner fixed her eyes upon them entring, but she shreeked out, and cried, The divell, the divell, I am damn'd, I am damn'd, I am damn'd, with many such like horrid horrible exclamations: then stepped forwards Master *Ybder*, and told her that she was deceived, God surely would not leave her soule so, if she would but endeavour as she had done heretofore, for said he, Christ came not into the world to call the righteous, but sinners to repentance, and again, Seek and yee shall finde, knocke and it shall be opened unto thee, and although thou hast played the harlot with many lovers, yet returne again unto me saith the Lord, at the third Chapter of *Ieremy*, and the first Verse.

She hearkened unto Master *Ybder* very patiently, for the space of halfe an hour but then she began to be very troublesom, and sometimes outragious, at last she called for some wine, for she was very thirsty, she said: wine was brought unto her in a Venice-glasse, her father (good old man) spake to her to drinke to Master *Ybder*, for he had taken great paines with her, she looked very wildely on him, and threw the

the glaſſe to the ground, with theſe words, That it was as impoſſible for her to be ſaved, as for that glaſſe to rebound into her hand unbroken, which contrary to the expectation of all, this glaſſe did; Well, ſaid this Gentlewoman, I will yet truſt in the Lord my Redeemer, for he is merciſull and long-ſuffering, with theſe words ſhe praiſed God, and began (as from the beginning) to relate the cauſe of her diſtemperature, deſiring Maſter *Ybder* that he would pray with her, and for her; and thus by the mercy of God was this Gentlewoman delivered.

BRITISH MUSEUM

FINIS.



3

The Friers LAMENTING,

For his not

REPENTING.

Being a Relation of the life and death of *Francis Colewort* a Frier, who related a little before his death a three-fold Plot of Treason.

With his Conversion to the Protestant Religion, at *Hungerford* in *Barkshire*.

Printed at London. 1641.

The Tricks

LAMENTING,

For his pre

REPENTING.

Being a Relation of the Life and death
of Francis Delaport a Friar, who
related a little before his death a three-
fold Plot of Treason.

With his Conversion to the Protestant Religion,
as Happened in Berkshire.

Printed at London. 1684.

THE LIFE AND DEATH OF Francis Colevvort,

A French Frier, who related a little before his death a threefold plot of Treason.

COuntrymen, this Papist that made this dolefull Lamentation was a long time a Frier in *France*, yet borne in *England*, by name *Francis Colewort*, his father was a very honest poor man, living in the Towne of *Hungerford* in *Barkshire*, and a Shoomaker by his Trade; this *Francis Colewort* was brought up to school till he was fit to go to *Oxford*, but his father being not able to maintain him there, he waited upon Sir *Edward Brittons* son and heir into *France*; now he being a youth of a very pregnant wit, and a pretty scholar, he commenced his two Degrees of Batchelour and Master of Arts in *Paris*, and it hapned that it pleased God to give him over to himselfe that he became a Frier, and so continued for the space of twelve yeares; at the

last it pleased God to open his eyes that he saw the sin he was fallen into, he became a true Protestant, and came for his owne Country, where with griefe for the Religion he had so long been blinded with, he even blinded himselfe with tears, relating the plots of these Papisticall Caterpillers, which they had pretended against this Kingdom for a long time. He lived sixty and seven yeeres, and a little before his death, he unfolded many treasons, which I shall after relate.

The Treasons against our State, which *Francis Colewort* a French Frier, after he was converted to the Truth, related.

FIrst, he reported that the Pope of Rome wrote his Letters to the two great Monarchs, *F. S.* that he might incense them against this our State; for whilest we were in safety, he pretended he was not at any quiet.

Secondly, he, *viz.* the Pope also wrote Letters to the Emperour that he would joyne with the two great Monarchs, that he might be sure to see, or at least to hear of the utter subversion of our State.

Thirdly, he said, that there were above three hundred Jesuits and Friers in this Kingdom, all which had taken the Sacrament to do some bloudy Designe.

From this may you see the continuall Plots which have

ave been hatched against this our State, yet never
ame to any good, and how are we bound to praise our
God for these Deliverances, I beseech you that ye would
ll rejoyce with me, and praise the great Jehovah who is
he beginning and the end. All, I am fallen
But for my downfall, I am fallen
Where I burst and broke a lovely tree,
I like to Wanze built a lofty tree,
Which pitch my soul, and to my further hurt,
Confound my soul,
To make me hated
Which to my frozen lips have utterance given,
Speake,
Thus much I
The
Which I shall
Thence may
O, I was one with
I
Nourish
What
In Pirie's
I
I did no
Calm
I threatned
Seas
Thy
Burn
could with
Whole

A Friers Lamenting,
For his not repenting.

Like to the Porpoise, tempest, foes-post, Dolphin,
Do play before my storme of misery,
Or like the Swan who sings just at his death,
So do I carroll out my latest breath,
Quavers are sighs, and semiquavers teares,
Griefe is the drapa soll my song beares.

When first the wanton windes of peace and rest
Play'd with my sailes, then did my thoughts worke best,
I set such wheeles of treason round, that
Thought sure the world drown'd in my Tragedy.
A powder-plot I had, which all the earth,
Though it had striv'd, could not have stopp its birth,
Yet the all-seeing Eye of Heaven saw
How much abuse was offered to his Law,
He cropt my bud of Treason, and the stocke
Wither'd, and strait became my stumbling blocke.
Thus low I lie, without all hope to rise,
Look here and see, griefe doth eclipse mine eyes,

Whole showres of teares ſtand ready at the brinke,
And fetts of ſorrow cauſe me here to ſinke,
I was a man that alwayes thought it good,
To winn to my deſires through ſeas of blood,
But ſee my downfall, I am fallen there
Where I but late had fixt a ſubtle ſnare,
I like to *Haman* built a lofty tree,
Which now through thought bath all to none but me,
Ye doleful feares which do ſurround my heart,
Which pinch my ſoul, and to my further ſmart,
Confound my ſenſes, ſwadling me in thrall,
To make me hated here in generall,
Which to my frozen lips have utterance given,
Speake, O ſpeake the command ye bring from Heaven.
Thus much I graſpe, and this I underſtand,
The latter day is now, (ev'n now) at hand
What ſhall I do? I will confeſſe my ſin,
Thence may your eare the griefe I labour in.
O, I was one which liv'd under ſuſpence:
I nothing ſtudied but to pleaſe my ſence,
I trimm'd a glorious out ſide, whilſt within
I nouriſht nought, but propagated ſin:
What durſt I not? how often drench'd my ſoul
In *Pluto's Lethe*, in red murthers boule?
I durſt attempt to pull *Jove* from his throne,
I did no leſſe, I pull'd at *Ceſar's* Crowne,
Ceſars ſaid I? nay fleſh is now more odd,
I threatned heaven and the thundring gods,
Seas were at my command, and thence did I
Threatned Religion preſſe with miſery,
But now behold, my crescent homes are chang'd,
And I could wiſh that I had never rang'd,

My

My sun of glorie's set, and I returne
Downe to my humble grave, my peacefull Urne;
I have no hope, my ebbe will never flow,
But I must stoop to fortune at one blow;
My Genius tels me I have done great wrong,
A grievous burthen to any dolefull song.
'Tis my ill deeds that now doth blast my praise,
My star doth fall, without a star-like blaze;
I once did scorne pity, I had in store,
Now none will pity, because my worke's poore.
But I deserve it, I did alwayes prey
Upon Religion both night and day,
Just like the Asse clad in a Lions skin,
Thus did I act, and enact each dayes sin:
When I look on my fatall misery,
My thoughts begin to scale the starry sky,
T'invoke great *love*, hope doth me frantwayes spurne,
Decreeing fates have clapt me in my Urne:
Thus may you see what 'tis to bow and creep
To idle idols, how most men do leap
To see my downefall, and I must confesse,
That in their joy consists my happinesse;
For those that suffer here below, I'le prove,
Have lesse to answer for our God above.
Lord grant me patience, now I come to thee,
No Saint shall now once intercede for me;
Forgive me Lord, for those sins which are past,
I'le leave the Pope and come to thee at last,
And on my knees I beg from thee, O God,
That thou would'st spare thy all revenging rod,
I'le kneel no more to Saints, not I, not I,
I feel the smart, I me grip'd with misery.

But

But now I sue for this same very thing,
That I may have pardon from my earthly King,
He whom I hated cause he was too good
To live among us, O my soul for food
Doth almost faint, pray for my safety all,
Although you laugh to see a sinner fall,
So shall ye have my prayers to great *love*,
That the great King of kings would shew you love.

Postscript.

WHat do yee shit forth verse, or piss out Prose
Or drop conceits from forth your drunken nose
That thus you sell a Copy for a beere,
Nay by Apollo first gave's for a ——
Each verse I make, makes me to twirk my face,
To picke my nailes, almost an hours space,
Before invention can to me present
The forming of one pleasing complement,
And 'faith before the Stump-foot silly Gull
Shall rake my braines to find out a Trull,
I'le throw my inke away, and make my prames
Forswear to write such under-prized frames,
I'le take my leave, and do what you shall please,
If you take counsell 'twill be for your ease,
Go downe to th' Parliament with your new print book,
Let them your good intentions quite unlook,
O, 'twas bravely done to set downe your owne praise,
But thou by way to shorten your dayes,
Your Adventures forsake you, so do your Hackney,
Take heed of medling with any more Walkers.

FINIS.

AN HVMBLE PETITION AND REMONSTRANCE PRESENTED

Unto both the

High and Honourable Houses

OF

PARLIAMENT.

CONCERNING

The insupportable grievance of the Transportation of Leather.



Printed in the yeare, 1641.

BRITISH MUSEUM

TO THE HONOVRABLE Assembly of the Houſe of *Commons* now aſſembled in *Parliament*.

The humble Petition and Remonſtrance of many thouſands, whoſe names are here ſubſcribed, of the City of London, Middleſex, Southwarke, and other places of the Kingdome, in behalfe of themſelves and of the Subject in generall.

Sheweth, that amongſt other the grievances of this Kingdome, the inſupportable burthen of the inhanced prices of all ſorts of Commodities which are made of Leather is exceeding great, and doth daily increaſe, ſo that the whole Nation is much oppreſſed and impoveriſhed thereby, eſpecially the poorer ſort of your Petitioners, who are not any longer able to undergoe the ſame.

That the ſame is cauſed by reaſon of the exportation thereof beyond the Seas, and of the groſſers and foreſtallers of Markets, Tanners, Curriers, Shoemakers, and other ill affected perſons, who buy up and ingroſſe great quantities to export, and inhance the prices of the reſt.

That under pretence of exporting of ſmall skins, all ſorts of Leather is ſent away, whereby Boots, Shoes, and all Commodities that

are made of Leather, is within theſe two or three yeares inhanced in the prices above eight ſhillings in the pound.

That the Patentees and others, as your Petitioners are informed, endeavour to procure an Act for the tolerating of their tranſportation of Leather, which if effected, will be a perpetuall damage to the King and Kingdome, and the utter ruine of many hundred thouſands.

That the ſaid oppreſſion is heavier upon the Subject then any project whatſoever, or the inſupportable burthen of Ship-money. All which more at large may appeare in your Petitioners humble Remonſtrance.

Wherefore your Petitioners moſt humbly implore the juſt favour of this great and Honourable Aſſembly, to give ſpeedy redreſſe to this inconceiveable Grievance: And in the meane time that the tranſportation of all ſorts of skins and Leather may be forthwith ſequeſtred. And your Petitioners, together with the generall of the Kingdome, ſhall ever pray, &c.

BRITISH MUSEUM

Above twelve thouſand hands ſubſcribed to this Petition.

An

An Humble Remonſtrance touching the Grievances of Leather.

IT is a maxime in Phyloſophy that all things in nature tend to perfection by rules of order and degrees of goodneſſe, ſo in a commonwealth all things ſhould be for its advancement by the rules of policy and experience, and whatſoever apeares to the contrarie, that thing is to bee aboliſhed, and the Projectors puniſhed.

Now amongſt the ſufferings of this Kingdome, the Inſupportable burthen of the inhanced prices of ſuch commodities as are made of Leather is exceeding great, and doth daily increaſe, ſo that the whole nation is oppreſſed and impoveriſhed thereby, eſpecially the poore, who are not able any longer to undergoe ſo great a miſery.

Which grievance the petitioners doe here humbly remonſtrate and preſent unto the great judgement of this honorable aſſembly, wherein may be conſidered,

1. the greatneſſe of the evill,
2. the cauſers therof,

Together with anſwers to ſome frivolous allegations which have or may be made therein.

For the greatneſſe of the evill.

It is the greateſt oppreſſion that ever hath beene upon the ſubject, beyond all projects or monopolies that ever was ſet on foote in England, Sope, Starch, Tobacco, &c. but petty things to this, for many an able country man loſt not above ſix pence or twelue pence in a yeare by one of theſe, and the poorer ſort nothing at all, for they ſeldome bought any: But all ſorts of people from the rich to the wandering begger, are ſharers in this miſery of inhanced prices of Leather.

It is a grievance beyond the inſupportable burthen of ſhipmony, as may plainly appeare by deſcending to ſome comparative particulars of ſeverall

1. Pariſhes in and about London,
and
2. Townes and Hamlets in the country.

For Pariſhes, Saint Olaves Southwarke hath in it above 3600. families, wherof 2800. are not able to pay ſubſidies or ſhipmony, and there is not a poore family that can be excuſed under ten ſhillings a yeare or more, which the charges of ſhoes and other things of Leather ſtands them in more then it did two or three yeares ſince, which amounts to above 1400. pound a yeare that the poore of this pariſh are put unto in the expence of an inhanced commodity.

St. Brides in Fleetſtreet, a Pariſh in the heart of London in reſpect of trade, yet there is above 700. poore families that was never within the liſt of Ship-mony, which after the ſame proportion is above 350. pound *per annum*, which is exhauſted from theſe poore, who are moſt of them ready for reliefe of the Pariſh.

St. Sepulchres, hath in it almoſt 2000. poore families, St. Giles Cripplegate as many, which after the ſame proportion is 1000. pound *per annum*, which the poore of each ſeverall Pariſh loſe, enough to make many of them turne rogues and beggers, and thus wee might inſtance in other Pariſhes. Beſides, it is conceived every Pariſh hath in it as many lodgers as there are families, which ſuffer in the prices of ſhoes that never payd Ship-mony.

So for Townes and Country Villages, ſome husbandmen are aſſeſſed for ſubſidie, or ſhipmony, at two or three ſhillings a yeare, but in the inhanced prices of Leather, what for boots and ſhoes for himſelfe, and family and calveskins to cloath himſelfe and children, and Leather for ſadles, cartſadles, horſe collers, and other accomodations about husbandry will amount to above five times as much as he payd for Ship-mony.

And which is moſt miſerable, a poore man that hath nothing but what he gets by his day labour, and is ſo far from paying Ship-mony that he is ready for releife from the pariſh, what for cloathes for himſelfe and family, and for calves leather to cloath himſelfe, and children, to broyle in the woods hedging, and other ſervile work, is

almoſt

almoſt five times as much *per annum* as the husbandmans part of Ship mony.

A poore man is now compelled for every paire of ſhoes that he buyes for himſelfe, to work three or foure daies more then he formerly uſed to doe, and in the meane time his wife and children want bread at home, for ſhoes are dearer by twelve pence in a paire then formerly.

There is not a poore ſervant that ſends his ſhoes to a Cobler but it coſts a penny in three pence more then formerly, nor a begger that wanders from doore to doore but is oppreſſed, although hee hath nothing but what he begs or ſteals.

And it is an unanſwerable rule, that to inhance the prices of any commodities that are uſefull for ſupply of a Kingdome, is the increaſing of theeves and beggers.

The rich eſcape not, although better able to beare it, for there is not a family of any ranke that can bee excuſed in the inhanced prices of bootes and ſhooes under thirty or forty ſhillings *per Annum*, beſides the leather of a Coach, and harneſſe for foure horſes is dearer by ſix pound then it was two or three yeares ſince; not a ſadle, the headſtall and ranes of a bridle, ſtirrup-leathers, nor a ring-halter for a cart horſe, but is dearer by three-pence in the ſhilling then formerly.

If this miſery befell but ſome particular men, it was an

an evill not to be permitted, but when all ſuffer, in all places, in the North the laſt yeare, the ſouldiers could ſcarcely get ſhooes for mony, many went barefoot, which the King graciouſly commiſerated, commanded his Attorney generall to enquire the cauſes, which was found to be tranſportation.

Whereupon the Lords of his privy Councell in October laſt, by an Order from the Boord, ſtopped the tranſporting thereof, and in twelve dayes Leather fell 5. s. in 20. And afterwards when liberty was obtained to tranſport the peeces of Leather, did in as ſhort a time riſe as much.

The ſecond thing to Remonſtrate is the Cauſes of this Evill, and they are the Tranſporters, their Agents and Inſtruments.

The tranſporters, ſuch as by tolleration and pretence of Law, carry away great quantities, which are Merchants and others that take licence from the Patentee; or ſuch as in packs of Cloath, and other indirect means, convey away great quantities, which never comes to be cuſtomed.

The Agents or Inſtruments of this Evill are divers.

The
1 Factors.
2 Tanners.
3 Curriers.
4 Shoomakers.
5 Packers.

How Factors abuſe the Kingdome.

The Factors being the Merchants Agents, foreſtall the Markets, goe to Tanners yards, and buy up great quantities of large skins for the tranſporters, which otherwiſe would be brought to the Market.

How Tanners abuſe the Kingdome.

The firſt abuſe is, the Tanners in Yorkeſhire are permitted every yeere to carry 4000. raw rides by water, borne from London to Hull, a fit place for tranſportation; but whether they come at Hull when they are upon the ſeas, is a queſtion. And the pretence is to ſupply the Weſt-riding in Yorkeſhire with ſole Leather.

And whether the people of the Weſt-riding want Leather, appeares not, for they complaine not, it is onely the Tanners pretence; nor does it appeare wherefore that part of Yorkeſhire ſhould want Leather more then any other part, or then the Biſhopricke of Durham, Lancaſter, Lincolneſhire, Northumberland, &c. ſave onely Hull is a fit place for tranſportation, and under pretence of 4000. hides, it is conceived they ſend away 40000. hides. And the truth is, about all the Port townes in England, Leather is exceeding deere, by reaſon of the tranſportation from them.

The ſecond abuſe is, the Tanners about London and other places, buy up and ingroſſe great quantities of hides,

hides, and when they are tanned, ſecretly ſell them to the tranſporters or Curriers, who buy them for the tranſporters.

The third abuſe is, not tanning their Leather according to the Statute, in their fats, which they through coveteouſneſſe ſell forth to ſupply the Merchant before it be well tanned.

How Curriers abuſe the Kingdome.

Theſe, whoſe office is onely to dreſſe Leather, and by Law ought not to buy it, comply with the Tanners, and foreſtall the Markets, ingroſſe great quantities into their owne hands; and when it is dreſſed, retaile part at inhanced rates to poore Trades-men, and ſecretly conveigh the reſt to be tranſported.

How Shoomakers abuſe the Kingdome.

Theſe inſtruments of evill are ſecret enemies to the State and to their owne trade; for many of them weekly buy great quantities of leather and ſpend little, but either for the tranſporter, or to cut into unwrought wares to be ſent beyond ſeas in barrells or packs of cloath, to deceive the ſearcher and the Kingdome: So that many ſhoomakers that painfully worke for their livings, and almoſt twenty trades more, can ſcarce get leather for mony; whereby all the wares which theſe ſeverall trades doe make, are inhanced to the ſubject.

How Packers abuse the Kingdome.

The Packers are ſworne Officers, and ſhould ſee that none but calfe skins bee ſent away, who for their owne profit being paid *per* dozen, and it may be ſomewhat largely too, permit skins of 16.s. and 18.s. a skin to be tranſported under the name of calfe skins.

To this which hath beene ſaid, ſome frivolous Allegations have or may be made.

Alleg. 1. The Legality of the Patent for tranſporting of Leather, hath beene queſtioned, and not excepted againſt.

Anſ. The lawfulneſſe of the Patent is not the thing, but that it is a grievance to the Kingdome.

Alleg. 2. However it is not comparable to Shipmony, which might have beene raiſed *ad infinitum*, ſo Leather is not like to be.

Anſ. We ſpeake not what Shipmony might have been, nor of the illegality nor hainouſnes of the offence, but as it was a grievance, and ſo Leather is many degrees beyond it.

And in the burthen of Shipmony, the poore was excluded: but this grieveance of Leather falls heavieſt upon the poore, beſides Shipmony every yeare decreaſed in its proportion, and Leather is every day dearer.

Alleg.

Alleg. 3. To ſtop tranſporting of Leather is againſt the Kings profit, he will loſe the benefit of cuſtomes.

Anſ. His cuſtomes will be greater, for then perfect wares will be made and exported, which will bring more cuſtomes to the King, for great quantities of Leather is ſecretly ſent away, which never comes to be cuſtomed.

Beſides, it is againſt the rule of trade and of policy, to tranſport any native materiall unwrought, thereby the ſubject loſes the benefit of manufacture, and puts it into the hands of ſtrangers.

Ed. 3. was renowned for bringing the manufacture of cloathing from Gaunt into England.

Iames the firſt of Scotland, ſaies *Buchanan*, ſent for the beſt Artificers he could get in all Europe, and gave them great rewards to inſtruct his people.

Selym the firſt Turkiſh Emperour, ſaies *Valerius*, procured 10000. Artificers to be brought to Conſtantinople.

What need ſuch great Princes have been at ſuch care and coſt, had it not beene for the good of their Kingdomes, when they might with the poore Iriſh, have ſent away their materials, and beggered their Nations?

All. 4. Other Nations beſides Ireland ſend away their materialls, for we have brought into England ſtore of cotton wooll, Ruſſia leather, ſilke and flax, in great a-

bundance, and we ſend out but onely one poore commodity of leather.

Anſ. It is the greater advantage to this Kingdome, and damnage to thoſe from whence it comes, to ſend away their materialls.

Beſides we muſt take things with their circumſtances, Cotton wooll is a planted commodity that growes upon the ground, ſo doth not Leather, and it is ſent from our owne Iſlands who have ſcarce people enough to plant it, much leſſe to make it a manufacture, and Ruſſia Leather is a traſh commodity little worth, yet we are compelled *nolens volens* to buy it, or goe barefoote, and it is dearer to us then our owne good Leather would be, if it were not tranſported: ſo ſilke is wrought in ſuch abundance, that the people are not able to make it into a manufacture.

And flax, the Country from whence it comes cannot ſpend all that growes, beſides if they ſent us not of their flax, then we ſhould ſpeed better, and put thoſe former Statutes in force for ſowing of Line ſeed, but whether it be a materiall or a manufacture, it is not fit to be tranſported, and the Kingome want it.

All. 5. To inhance the prices of exportable wares is a great inriching to any Kingdome.

Anſ. There is difference between wares ready wrought and unwrought materialls; beſides, the propoſition holds not; for inhance the prices of exportable wares to o-

ther

ther nations, and they will *Lex talionis* inhance importable wares to us again, ſo we ſhall pluck beggery upon the Kingdome with both hands.

All. 6. That it is better to export Calves skins then to loſe them, for otherwiſe they muſt be caſt to the dunghill, the Kingdome is not able to ſpend them.

Anſ. The Kingdome cannot ſpend them, becauſe they cannot get them to ſpend, they are all ſent away, ſo that lawleſſe neceſſitie compells us to make uſe of Ruſſia Leather, although it is ſtubborne and ſpungie, not halfe ſo good as our worſt calve skins, and this paſſes through ſeverall hands, and paies ſeverall cuſtomes before it comes to be cut; and of this traſh and deare Leather this Kingdome is forced to uſe for bootes &c. which will doe little ſervice.

Beſides, the want of Calves skins are ſo great, and the prices ſo deare, that poore labouring men cannot get them to cloath themſeves and children withall, to broyle in the woods and doe other ſervile worke.

All. 7. To ſtop tranſportation of Leather will be a loſſe to the Landlord, Grafier, Butcher, Tanner &c. for the Tanner cannot ſell his Leather ſoe deare, nor the Butcher his meat and hides, nor the Grafier his live cattell, nor the Landlord ſet his ground ſo deare.

Anſ.

Anſ. Theſe are not gainers, all things conſidered, for what they get by theſe, they loſe five times more, by raiſing the prices of Leather raiſes the prices of all commodities that are made of Leather, which comes into the hands of neare twenty trades to cut, nay it riſes other commodities, and proviſion, for it is obſervable raiſe any one commoditie and it drawes up the prices of others after it, all which dammages the Kingdome, and ruines the poore.

FINIS.

A 5

Canterbury TALE, TRANSLATED

Out of

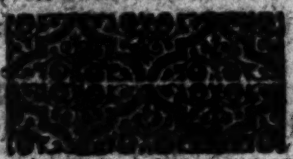
CHAUCERS old English

Into our

NOW VSVALL LANGVAGE.

Whereunto is added the Scots Pedler.

Newly enlarged by A. B.



Printed in the yeare 1641.

A CANTERBVRY TALE.

IN Calidon did live a Potent Peere,
Who had three Princely Sonnes of courage bold,
For brave Achivements beyond all compare,
Nere fairer Creatures ere were fram'd on Mould,
Whose fame, whose honour and terrene renowne,
Unto hopes highest station did aspire,
Till fate and falshood sought to pull them downe,
By breeding discord 'tweene them and their sire;
Hell to their ruine being soly bent,
Had not blest heaven crost their damn'd intent.
For some malignant sprights had so inflam'd
Their fathers wrath 'gainst one of his said sonnes,
That he his death and downefall onely aim'd,
So hot the rancor of his fury burnes;
The sackleſſe ſonne on bended knees falls downe,
Begging the favor of his frowning sire,
The more he seekes the farther from his boone,
For kindled was the the fury of his ire,
By powerfull Prelates, who so fed the flame,
That nought but his heart blood could quench the (same.
First he debars his guiltleſſe ſon of bread,
Aiming by famine for to worke his fall,
Next him impriſons, oh moſt doleſull deed!
When as the father ſhall the ſonne enthrall,

But

But life is ſweet, and liberty ſo deare,
To free and noble mindes, that he breakes ward,
And to his fathers preſence doth repaire,
With reſolution not to be debard:
His Princely reconcilement for to gaine,
And puniſhment of thoſe had bred his baine.
His father meets him with an angry brow,
And all his force in fury 'gainſt him bends,
He drawes his ſword to give the fatall blow,
But God who alwaies Innocents defends,
Protects the ſonne, who then himſelfe to free
From ſtripes, impriſonment, and cruell bands,
From direfull death, and Romiſh ſlavery,
Boldly ſteps in, and gently holds his hands,
Begging ſtill humbly on his bended knee,
His grievances to heare, and him to free.
The inrag'd father calls his other ſonnes,
Him to aſſiſt 'gainſt this their loving brother,
Commands them bring their Piſtolls, Pikes, and Guns,
They ſtand amaz'd, looking each at other,
Yet forth the elder ſteps, and with like zeale,
On bended knees implores their wrathfull fire,
His brothers ſuite to heare, perchance our weale,
It may concerne (good Sir) grant his deſire.
The younger ſeconds him, they both prevaile,
The father is content to heare his tale.
In preſence then of his kinde loving brothers,
His grievances he gently gins relate,
All plots and ſtratagems he then diſcovers,
Which were contriv'ed againſt their fathers ſtate,
Each damn'd deſigne he plainely then relates,
Which had beene hatcht by hell, at Rome or Spaine,

For bringing in the Babyloniſh rites
To brand them and their fathers houſe with ſhame,
Making them hatefull to the great Commander,
That he might liſt them in black *Pluto's* Callender.
Deare Sir, quoth he, will you gaine Heavens frowne,
Through the bad counſell of accurſt miſleeders?
Or will you loſe the comfort of a ſon,
For pleaſing Paraſites or miſchiefe breeders?
Nay will you hazard all? For all their ends,
Aime at my brothers ruine as well as mine,
The Sychophants which now doe ſeeme their friends
Will prove tart foes if they finde place and time.
Conſider then it is not I alone
Muſt ſmart and ſuffer, though I ſoly grone.
This miſchiefe which hath now befalne to me,
At firſt was fram'd againſt my elder brother,
By that curſt conclave of impiety,
The Cardinalls and painted whore their mother.
But great Iehova who did then foreſee
How that their damn'd deſignes were to oppoſe
The glory of the eternall Deity,
Was pleaſed that I their plots ſhould counterpoſe,
And gave me courage with a filiall awe,
'Gainſt foes in your defence my ſword to draw.
Thinke what pernitious plots have beene contriv'd
By fire and water for to worke your baine,
Conſider what Armados have ariv'd
Upon your coſts your Countries for to gaine,
Yet all in vaine, prais'd be the power divine,
The ruine they have ſought of you and yours,
And ever ſhall while you and they combine
In perfect love, in ſpight of all their powers,

Cruſh

Cruſh then that curſed and moſt viperous brood,
That moves you thus to ſpill your childrens blood.
See then the ſufferings of your ſakeleſſe ſonne,
And his intentions with a gracious eye,
View their endeavours who would have undone
Your ſelfe, your ſtate, and Princely Progeny,
Ponder their plots who plundred have the ſtreame,
And current of your hoped happineſſe,
Weigh all their actions with an upright beame,
That Juſtice may imbrace faire Righteouſneſſe;
So none ſhall dare t'eclipſe, or once pull downe
The glorious ſplendor of your high renowne.
This ſaid, his brothers ſhed ſome briniſh teares,
Which molified their furious fathers heart,
Who then replied (deare ſonnes) it now appeares,
You are reſolved all to take one part,
And ſo am I, Ile ſecond you, goe on,
And rid me of theſe fire brands of debate,
Root them all out, be ſure you leave not one
That ſought the ruine of you, or my ſtate;
And thou my ſonne, whoſe bane I late did wiſh,
Receive thy reconciled fathers bleſſe.
For henceforth my deare children I ſhall know
Our friends from foes, ſince truely now I finde,
Who aim'd our bleſſe, our bane, our weale, our woe,
Which I have printed in my heart and minde,
No damn'd deſigne hereafter ſhall take place,
Or once be harbor'd in your fathers breſt,
Which him, or his may in the leaſt diſgrace,
And you oppreſſe, or rob of quiet reſt;
Sweet peace and plenty each where ſhall abound,
While all our actions with love ſhall be crown'd.

Downe at their fathers feet these joyfull wights,
Prostrate themselves and lye as men amaz'd,
At length couragiously they rouse their sprights,
Which long with care and griefe had beene surpriz'd,
And all resolve unfainedly to see
Their fathers foes cut off by fatall stroke,
That sought the downfall of his dignity,
And 'gainst them his displeasure did provoke,
The hand is up (oh speake that word agen)
To give the blow let all hearts say Amen.
Thrice blessed be that peerlesse Paragon,
The potent Princely Peer of Calidon.

THE SCOTS PEDLER.

The Pedler now hath ope his packe,
Come Gentlemen see what you lacke.

HEre's Spanish Needles, that will shrewdly prick
Faire Englands foes and lance them to the quicke,
Here's Romish Gloves perfum'd, whose very fume
Will cause the Babylonians to be shent,
Here's French toyes too, whose fashions came from Rome,
Priz'd are no lesse then a Kingdomes Crowne,
Here's Flanders Lace, which is most closely woven,
Peeces of knavery made up by'th dozen,
But here is Holland I dare lay his righ,
Teare it you cannot, tis so good and tight,
And for Scots cloath though it be slight and thin,
Yet safely you may weare it next your skin.

If theſe ſhall not you pleaſe, here's wate divine,
Late conſecrated at Saint *Thomas* Shrine,
In Canterbury by a holy Fryer,
As ſome men ſay, or elſe the Deel's a lyer.
For Reliques, here's the hand of Signior *Cain*,
The fingers of a Spanolized *Dun*
Who pointed out three Kingdomes overthrowy
Good *Paw* be prais'd who did divert the blow,
See here's the braines of that Capuchian Fryer,
Who whilome ſet all Germany on fire,
And blow'd the cole great Britraine to have brent,
But that Iehova did his plots prevent.
And here's the Scull of a damn'd Ieſuite,
Conſpiring heads, and hearts and tongues, and feete,
Of Popes, of Prelates, Cardinalls, and Prieſts,
Who living were in their blood thirſty feaſts,
Drunke with the gore of Potentates and Kings,
Such ware my packe affords, and finer things,
For here's a Miter which from Rome was ſent,
Not for Pope *Ieane*, but for the man of Kent,
Gay Copes, Hare Sarkes, Holy Bread, and Croſſes,
For Altars, penance, Mattens and for Maſſes,
Here's Bulls, Indulgences, and Abſolutions,
For Murders, Maſſacres, and bloody Treaſons,
From Babylon by *Tetzy* late brought ore,
As a Propine from that enchanting whore:
Yet here's a ſpell will keepe you from all harmes,
And eke prevent and fruſtrate all her charmes,
A precious Balſome that will cleere your ſight,
And bring you out of darkneſſe into light,
Take from before your eyes that miſty fog
That plainely you may ſee *Gog* and *Magog*.

Loe

Loe here's an Antidote which will you free
From that vilde ſtrumpet of impiety,
And cruſh her curſt deſignes, whoſe damn'd intent,
Three Kingdomes to confound, was ſoly bent:
And here's a Coroſive that ſharply bites,
And will eat out the Babyloniſh Rites,
And macerate the bulke of that baſe ſlut,
With all the crew of th' Antichriſtian cut;
A whip, a whip to mortifie her ſkin,
And laſh her ſoundly like an arrant queane,
From place to place, and ſo ſigne her a paſſe
To Rome from whence ſhe came, with all her traſh.
Here's Hoods, faire Rochets, and fine Tiburn Tippets
For Prieſts, for Jeſuits, and Popiſh Biſhops;
Nay here's a halter otherwiſe a tope,
Sauce for the Dee'ls good ſervants, and the Pope,
And here are Towerhill knives, or Scotiſh Twealers
To cut off Trayters, and all miſchiefe breeders,
Fine Pins and Points, fine Combes, & Looking-glaſſes
Your friends from foes to try, and know their faces,
So priſt and pointed out that future Ages
The Pedlers ware ſhall praiſe upon their Stages.

Come then and welcome to the Pedlers packe,
Here's that will do't, will do't, ſee what you lacke.

FINIS.



6

THE HELLISH PARLIAMENT

Being a

COUNTER-PARLIAMENT

To this in England, containing the Demonstrative Speeches and Statutes of that Court.

Together with the perfect league made between the two hellish Factions the Papists and the Brownists.

K.

Taylor 183



Printed in the yeare, 1641.

THE HELLISH PARLIAMENT

Being a

COUNTER-PARLIAMENT

To this in England, containing the Remonstrance &c.
and Scruples of that Court.

Together with a pacifick Essay made between
the two Houses of Parliament
and the Townsmen.

Printed in the Year 1643.

The Infernall Parliament.

HIs infernall Majesty taking into his hellish consideration the great happinesse that now is towards *England*, and fearing that his deare Children, as well those of the Romish faction, as of the Brownists Sect should have a terrible fall, and their erroneous and seditious practises should be laid open: He resolved (if possible he could) to trouble the felicious proceedings of the Parliament, and to that end having long consulted with the subtle Judges of his infernall Empire, hee purposed to summon a counter Parliament against that in *England*, and gave order that the most prudent politicke and impious Seignories within the bounds of his dominions should bee assembled to debate, propound, and propounde concerning divers important and very weighty affaires.

His minde was quickly fulfilled in such manner, that hee was overjoyed to see such an honorable company of his very diligentest servants of each faction: Therefore his infernall ship thanked them, to make it appeare how much he pleased therewithall bestowed on them a speech in this progracious manner.

Most dearely beloved and adopted Children, it is not unknowne to your hellish understandings what great Thunder-claps have falne upon our right trusty

and

and wel-beloved ſervants the Papiſts in England, by that wonder-working Parliament now aſſembled, I give you now alſo to underſtand, that if there be not ſome ſpeedy courſe taken, all will be loſt, for as ſoon as they have done with our deare Servants the Papiſts, they will begin with our beſt beloved ſonnes the Browniſts. Therefore (as it ever hath beene) ſo now ſuch is our infernall care of the encreaſe of our ſervants, we have aſſembled this ſinfull Synod: Rub therefore your helliſh invention, and couragiouſly worke, ſtriving who ſhall be forwardeſt to our (I feare) declining Empire.

Let me heare your counſels, and I promiſe in all your endeavors you ſhal have my utmoſt aſſiſtance.

Then was there a great Hubbub betweene the Papiſts and Browniſts, concerning precedencie of ſpeech (indeed both are wicked great bawlers) The Papiſts being the elder Faction, thought of right, priorities of ſpeech belonged to them.

But though the Browniſts were the younger Sir *Johns*, they were his Infernallſhips Nurſle, moſt reſembling him their Father, and his moſt dearely beloved; therefore they thought they ſhould ſpeake firſt, yet at laſt, after much ſquabling they yeelded. Then ſilence being commanded, *Guy Faulks* was choſe Speaker for the Papiſts, and after low obeyſance made, he thus began;

Moſt Infernall Emperour,

We your obedient ſonnes and ſervants the Engliſh Romaniſts are here proſtrate before you, and as dutifull ſervants doe all accord to doe you nocturnall and diurnall ſervice. But (Great Emperour) we can-

not choose but lament, when we remember the disastrous chances that have falne upon our forward intentions. You may remember with what Heroicke stomackes we have complotted for the enlargement of your infernal Empire, as in that fatall yeare, 1588. when with such large summes we negotiated abroad, and at home endeavoured to conquer, for you, that same little angle of the world, *England*. And in that Memorable yeere, 1605. when we had hatcht such a Gigantick Stratagem, that our Bird was almost ready to breake the shell. And now in 1639. when we had made a breach between the *English* and *Scottish* Nations, a more hellish Stratagem then which could not be invented. Behold then with a serious eye, the grand enterprise of your deare children the Romish Faction. And (profound Emperour) doubt not, but as we have heretofore, so we will stirre up all forrain power now at this last cast against the English Parliament, and if that faile, *Flectere si nequeo superos Acheronta movebo*. Thus ended bold *Guy Fauks*, and for the Brownists, who d' ye thinke was chose? *Samuel How*, the most famous and renowned Cobler, who thus began after he had hum'd his hoarse voyce up.

Dreadfull Emperour,

Your most zealously affected children the Society of Separatists or non-conformists alias Brownists most humble in al reverend & devoted posture, attend your service, and in the name of the whole dispersed tribe, I your zealous child and clyent, doe pronounce the ardent heat that burns in all our brests to effect your perpetrations, and whereas *Guy Fauks* hath extolled with a wide month the endevors of the Romish Faction, as if we ne'r could paralell them, verily (most

Potent Patron we have exceeded them many wayes; for the Brownists (so trimly and slily) have given such rubs and slaves to your enemies reputations, that (I thinke verily) they'l never recover themselves of the wounds that we have given them. True it is being backt with forraine Princes, they have undertook great endeavours, but never to any perfection.

But we have not feared (alas unarmed) to outcry all danger, with what zeale have delivered your commands my selfe in the Nags-head Taverne neer Colemanstreet, some in the fields, some in Country villages, every one some-where: Had we been furnished with forraine ayde, wee could have done more then ever they would have done.

But what neede wee desire other power, since your infernall Majesty doth so stiffely maintaine us. And we will requite your love, and will as we use to doe, in the same slye and slanderous and lying way forge and print any Libels and untruths for the furtherance of your ignoble Empire, and had wee armes to fight withall, wee would sprightfully and spitefully use them.

After which arose a second fray betweene either Faction, that their Parliament house had like to afire, so hot were they at it, and *Pluto* thought verily that hell would have broke loose, but *Cerberus* hath proclaimed silence; *Pluto* with sterne and angry looke thus spake;

What meanes this noise, what meanes these angry threatnings? such lookes ye ought to shew mine enemies; this is not the way to inlarge, but destroy my Empire; Contention overthrowes the greatest States;

States; therefore brethren like ioyne hands against the common foe: You see how the Parliament of *England* shakes us so much, that if you doe not bestir your selves we shall be quite undone, then they all imbraced mutually; So, this is well done, hence good will doubly redound to us and our, which is your Kingdome. Then they craved instructions which they said should be as absolute Statutes of that their most hellish Parliament; to which *Pluto* most ioyfully accorded.

Then *Rhadamanthus* presented their hellish worships with these Acts following;

1. *That there be a strong and perfect league of friendship betwixt his infernall maiesties servants the Papists and Brownists.*

2. *That they should croste, as much as in them lay, all good proceedings of the English Parliament.*

3. *That the Papists should excite forraine Potentates against the said Kingdome.*

4. *That the Brownists should strow all libels about, especially such as tend to the disgrace of learning, his infernalship being an utter enemy to all sound literature.*

5. *That the Brownists beare up, relieve, and maintaine all contrivers of such libels, such as* KNAVE REVILER HELL.

6. *That* John Taylor *the water-Poet be declared an open enemy to his Infernalship and both the Factions.*

Thus

THus wicked Satan hath a double way,
To worke his ends to hinder his decay,
His Agents are so many and so wicked bent,
They care not for the truth so they'r not shent,
If that the Lions skin will doe no good,
They'l soone put on the cunning Foxes hood,
England repent, and for this Parliament pray,
Sith th'Devill strives to hurt thee every way.

BRITISH MUSEUM

FINIS.

A DISCOVERY

Of 29. *Sects* here in *London*, all of which, except the first, are most Diveliſh and Damnable, being theſe which follow.

Proteſtants.	*Chaldæans.*
Puritans.	*Electrians.*
Papiſts.	*Donatiſts.*
Browniſts.	*Perſians.*
Calviniſts.	*Antinomeans.*
Lutherans.	*Aſſyrians.*
Fam. of love.	*Macedonians.*
Mahometans.	*Heathens.*
Adamites.	*Panonians.*
Brightaniſts.	*Saturnians.*
Armenians.	*Junonians.*
Soſinians.	*Bacchanalians.*
Theſſalonians.	*Damaſſians.*
Anabaptiſts.	*The*
Separatiſts.	*Brotherhood.*

My houſe is called a houſe of Prayer, but yee have made it a den of theeves, Mat. 21, 13.

Printed Anno, 1641.

To the Reader.

GEntle Reader, *I have descryed within this City of London, no lesse then 29 Sects, all which thou maist read in the Title, of which there is but one, which are not most damnable and wicked. This have I undertaken, that the good might see and hate, and the wicked seeing their errors despise. But I shall onely give a touch of each, because my intention is onely for a Pamphlet.*

The Protestant,

THis Religion which you see here placed first, is not unknowne unto you in the true badge of a *Christian*, neither can the placing of it among these corrupted Sects, any whit diminish its luster: it is like to a Diamond, which, though it bee cast to the Dung-hill, loseth not a jot of its splendor, or like to a *Glow-worme* which shineth most brightly in the night: judge favourably of the *Author*, for his intentions are good towards the *Protestant Religion*, hee hath placed it here to this intent, *that the ignorant Professors of the rest may see the light, which seemes more glorious to those who have walked so long in darknesse.*

The Puritans.

Here is one which is fluttered from the Cage of *Amsterdam*, striving to poyson, as neare as he can, the truth

truth with his true-lyes, he holds with *Conventicles, and private meetings*, hee ſpeakes through the noſe, holding that it was made for the ſame purpoſe.

The Papiſt.

This is an old *Recuſant to the truth*, deck with his *Beads, Croſſes, & Crucifixes, Cheap-ſide-croſſe* cannot ſtand in quiet for him, being troubled with his daily *adorations*: he is aſhamed to pray to God himſelfe his *prayers are ſo full of Idolatry*, but hee muſt have Saints to interceed from him.

The Browniſt.

This is a fellow which is all wit but the heade, he had rather heare a Cobler, or a Feltmaker preach, ſo hee doth it *extempore*, then heare a premeditated Sermon, pend, and preach'd by a Scholler who can diſtinguiſh, and unloke the ſecrets of the Scripture.

The Calvianiſt.

Now followeth one which holds his Antiquitie from *Calvin* whoſe opinion was as far diſtant one way, as the Papiſts is the other way, they will not allow of that which beares but the name of a Ceremony.

The Lutheran.

This *Luther* from whom they take their name was at firſt a great Recuſant, till it pleaſed God to enlighten his eyes, and fled hither into *England* for Religion ſake, now you may immagine that he returned a great main point which were erroneous, and they yet practiſe them.

PRINTED, 1641.

The Familie of love.

Her's a loving ſect preſented to you they thinke that a man may gaine ſalvation by ſhewing himſelfe loving, eſpecially to his neighbours wife; For by their Law it is allowed for one man to lye with another mans wife whilſt he ſleepeth.

The Mahometans.

This ſect is led along with a certaine fooliſh beliefe of *Mahomet*, which profeſſed himſelfe to be a *Prophet*, and this was his manner of deceiving: He taught a pigeon to pecke a peaſe from forth his eare, bearing the ignorant in hand that the *Holy Ghoſt* brought him newes from Heaven.

The Adamites.

Here is a ſhameleſſe ſect, they ground their religion from our Father *Adam* (and yet they goe naked when they heare prayers or propheſying, when he hid himſelfe) from the preſence of God becauſe he was naked.

The Britaniſts.

This ſect is not of very long ſtanding, they hold with *Conventicles*, are enemies to the very name of a Biſhop, holding with civill goverment, having no Miniſters but Prophets, according as the Spirit ſhall move them.

The Armenians.

Armenius was the firſt of this Sect, they hold many unhallowed things, as *liberum arbitrium*, Penances, Faſts, and ſuch like, nay I thinke I moſt neereſt

reſt expreſſe them, when I call them Couzin German to the Papiſt.

The Soſinians.

Soſinus, the wrangling Diſputant was the Father of this Sect; They hold no true point at all with the *Proteſtant*, but wrangle in every *Article*.

The Theſſalonians.

Theſe men hold onely the new Teſtament to be Canonicall, they will not allow of any thing of the old Teſtament; They alſo ſet a prefixed time for the day of judgment, ſaying that before hand they know who ſhall be ſaved, and who ſhall be damned.

The Anabaptiſts.

Theſe men ſet themſelves wholly againſt the *Doctrine* of *John the Baptiſt*, except onely in this that they will baptize with Water, but they will not doe it whileſt they are children, till they be able to anſwer for themſelves. They write themſelves Members and Children of God, and certaine inheritours of the Kingdome of Heaven.

The Separatiſts.

The Latine word *Separo*, doth fully denote their fooliſh opinions, they will not keep company with the wicked (*as they tearme them*) for feare they bee taken, as *Æſops* ſpeaking *daw* was.

The Chaldeans.

Chaldeus a notable *Negromancer*, was the firſt which brought up this new Religion, they hold it fit to goe to the *Divell* to know any ſecret.

PRINTED, 1641.

Iust like Medeas charmes who them durst tell,
If heaven did faile, she would command all hell.

The Electrians.

They say themselves to be Gods chosen, they gather two from a house, and one of a family.

The Donatists.

Now here comes our charitable *Sect*, who though they have bin *whore-mongers, Adulterers, Theeves or murtherers*, yet if they give of their store to the *poore* for that good deed, they merit everlasting life.

The Persians.

This Sect hath just as much Religion as a Beast, and no more; for they bow in *adoration* to the rising Sun, and I have read as much, that the *Elephants* adore the Moone.

The Antinomeons.

The derivation of their name is from the *Greeke words, anti nomos*, which signifies as much as *Lawbreakers*, men that will live after their owne *Lawes*, nay, they will not yeeld that any one of their owne Sect shall command another.

The Assyrians.

Syrus of Syria *in Chalcidea*, was the first that ever brought up this Sect, for hee being in love with a Maid knew not how to enjoy her company without the invention of this *conventicle*, where there is no talke, but must savour of love.

The Macedonians.

These hold themselves onely subjects to the King of

of *Macedon*, who is their God and King of the whole *world*.

The Heathens.

These hold that there is a God, and they feare that God, but they hold that he is so Majesticall and proud, that hee will not meddle with men; Therefore they live very Beast-like.

The Panonians.

These men doe all goe like Shepheards, and they worship the Heathen God *Pan*, whom they feigne to be the God of Sheepe.

The Saturnians.

The *Saturnians* worship one Saturne, whom they say was King of Heaven, but hee was banished from thence by his Sonne *Iupiter*, who they say reignes now in Heaven.

The Iunonians.

Contrary are these to the opinions of the *Saturnians*, for they say that *Saturne* dyed, and left his Daughter *Iuno* Queen of heaven, who married with this *Jupiter*, and made him God, and from their loines have proceeded the rest of the Gods.

The Bacchanalians.

These men are more mad, ignorant, or impious then the rest, for they thinke, nay they certainly beleeve, that they shall gaine Heaven by drinking healths, and he which can drink most is worshipped among them, saying that hee is chosen a Priest to *Bacchus*.

The

The Damascians.

From *Damas* they are called *Damascians*, and this *Damas* is a *Mountain* in *Persia*, where they say, that our Saviour preached unto the people of that Countrey; for which cause, they will heare no preaching at all, but what shall be delivered on that *Mount*.

The Brotherhood.

Now I am come to a *Period*, *for here is the Brotherhood, which is our last sect, yet one too many, as are all the rest which are Sects.* It is unlawfull among them to call any one, by any other name then Brother, or Sister, and they are as *whoring rogues*, as ever breathed, but it is Religion among them, when it is done in zeale, you must pronounce the same termes which they doe, or else you are prophane, as hee taught well not preacht, &c.

Here Reader, maist thou see, how I have briefly run over these 29. Sects: *reade it over, and the Lord give thee grace to make the best use of it, that is, to apply thy selfe to the first, and hate and eschew all the rest.*

FINIS.



The Sisters of the Scabards HOLIDAY:

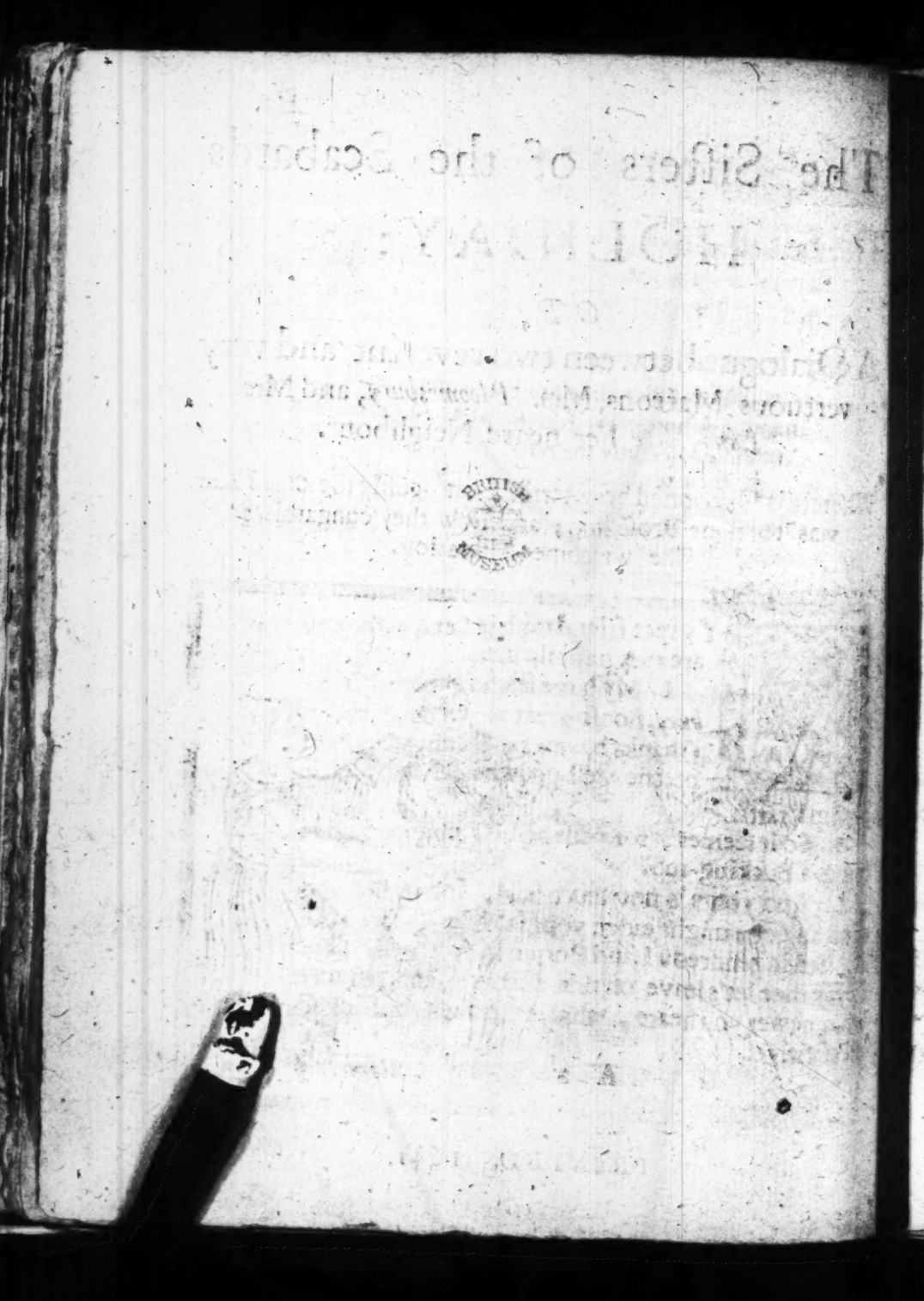
OR,

A Dialogue between two reverent and very vertuous Matrons, Mrs. *Bloomesbury*, and Mrs. *Long-Acre* her neare Neighbour.

Wherein is Discourſed how terrible, and coſtly the *Civill Law* was to their Profeſſion; and how they congatulate the welcome Alteration.



PRINTED, 1641.



The Sisters of the Scabards holy-day,

OR

A dialogue between two reverent and vertuous Matrons Mrs. *Bloomsbury*, and Mrs. *Long-acre* her neare neighbour. Wherein is discourſed how terrible and coſtly the civil law was to their profeſſion, and how they congratulate the welcome Alteration, &c.

Blomesbury.

MY great friend miſtris *Long-acre*, you are very happily met.

L. My large friend Miſtris *Blomsbury*, not ſo great as your ſelf, thogh (thanks to our fat-feeding ale) I am prettie well growne, I am prettie plump I'faith.

B. So it ſeemes, for your belly is plumped up as big as a Bucking-tub.

L. And yours is not much leſſe, for in my opinion any one might judge your fat Ale, (as you call it) had ingendred a Land Porpus in your belly, but I pray thee let's leave off this diſcourſe, and tell mee what newes you heare, what is the cauſe you look ſo pleaſantly?

B. Better news then ever I looked for.

L. I pray thee kind ſiſter proceed let's heare it.

B. All the Civil Lawyers, the Judges, Doctors, Advocates, Proctors, Regiſters, and all their Coney-hunting Clarkes, that love handſome wenches ſo well as their Maſters, ſhall now ready pay for their venery, if they have it, they ſhall bee no more priviledged.

L. Why neighbour *Bloomsbury*, did not your Civill Lawyers uſe to pay ready money for your commodities, I hope they did not uſe to ſtop in with you for their fees; for my part, I never priviledged them; and if at any time they traded in my ware, (as many times they did) I would never truſt them without readie money no more then they would me for their fees, yet I uſed them ever more conſcionably then they did mee.

B. But what had you alwaies ready money of their Clerks too?

L. No apoxe on'em, thoſe were the baſeſt fellowes, they were worſe then Apparators eſpecially in a long vacation, yet many times (to give the Devill his due) at the latter end of a Michaelmas Terme, they were more liberall then their Maſters.

B. Good neighbour *Long-acre*, tell me what theſe Gent. in the cut-finger'd gloves would doe in a long vacation.

L. Why I tell you, in either terme or vacation, theſe Gentlemen were more curious with what ware they dealt then their Maſters, for many times wee could put off any Commodities to them, and they would

would be content (though they were fain to imploy a Surgeon when they came home) but these Gentlemen Clarkes they must have fresh wenches and handsome ones too (though their faces were plaistered halfe an inch thick or beautified with Ladies face Physicke) those same mackereltaild Gentlemen would swallow up whole bottles of strong water, and when they were got a little in drinke would kick me and my whole family out of dores, both male and female, young and old, pimps and rogues, whores and bawdes, and goe their wayes and pay me not one farthing.

B. Truly they used you unconscionably.

L. Nay this was not all, the very next day they would send an Apparator, who would warne both me and my whole harmlesse household to appeare in Pauls the next Court day, to answere for keeping a common bawdy-house, ready furnished with mercenary whores, who daily commit the carnall act of incontinency, and for many other misdemeanors.

B. Trust mee Mistris *Long-acre*, I have beene served in the like manner; but I pray how came you off.

L. First I must pay the Apparator his whole fees, with large considerations for his extraordinary pains and attendance, then must I repaire to these Gentlemen who had so abused us, and invite them to a breakfast forsooth, and make my composition with them and give them larger fees then their Mr. to take off the businesse, or else leave off the trade and be ut-

terly undone, I assure you sister *Blomsbury*, there is I know not how many of those Clerks about *Doctors-Commons* that live upon nothing else every long vacation, then upon such projects as these, but now (thankes to the impartiall Parliament) their trading begins to faile them.

B. Is that possible, sister *Long-acre*?

L. 'Tis true as I tell you: And all the smel-smock crew of Messengers, Sumners, Apparators, and Promooters whatsoever must now either turne shoulder-clapper Bailiffs, Setters, Knights of the Post, or else goe hang themselves; I intend to pay no more quarterage to these skruing Gentlemen I'faith.

B. As I am heere, I should rejoyce more at the downfall of these Gentlemen you named last, then of all the rest, for I paid them constantly ten pounds a year, and yet still was in feare of them for all that, and was sure to ride once a yeare in a single Coach with two wheeles up *Cheapside*, where I make no question but you know how I was used.

L. Yes truly, for it hath been my owne case many times. But let these things be forgotten, lets think how to increase our trading: for my part I intend to do this for the renewing of my trade, what Gentlewomen I have I will keep: And I will send *Henry Hackester* my chiefe pimpe to collect, gather, and bring home all my fugitive and straid Gentlewomen, *viz.* Mistris *Lacy*, Mistris *Skinner*, Mistris *Butler*, Mistris *Webster*, Mistris *Glover*, Mistris *Symmons*, and Mistris *Clayton*, if shee be not spoyled already, for shee hath great resort to her lodging at a Barbers

in

in *Fetterlane*) with many others, whereof hee hath a catalogue; And for the further upholding of our trade, if it pleaſe you to joyne with me (ſweet Mrs. *Blomsbury*) when wee grow rich which I doubt not but it will be ere long, wee will build an Hoſpitall for all of our ſocietie that are old and not able to keepe up trade, and for theſe that are young and faile in their trade by their over-much practiſe or immoderate dealing in their trade, wherein wee will have twenty Apothecaries and forty Surgeons gallantly maintained, and other neceſſarie inſtruments to our trade belonging.

B. But ſtay there ſweete Miſtris *Long-acre*, for though the Civill Law be likely to have a fall, and the greateſt part of our enemies breake, yet I beleeve our profeſſion (though never ſoneceſſary) wil have new enemies, our proſperity wil be envied; we ſhall ſtand in awe to one or other, by whom we ſhalbe corrected in caſe we tranſgreſſe.

L. That is to be conſidered truly: However lets at the downefall of our enemies, rejoyce and ſend proclamations through *Turnmill-ſtreet*, *Goulding-lane*, *Beech-lane*, *Pick-hatch*, and in all other places where any of our ſocietie remaines to proclaim a generall feaſt, and

Let Doctors Commons, *and our foes doe what they may,*
Wee Siſters of the ſcabard wilt keepe holiday.

FINIS.

BRITISH MUSEUM

A true Description,

OR

Rather a Parallel betweene Cardinall

WOLSEY,

Arch-Bishop of

YORK,

AND

WILLIAM LAUD,

Arch-Bishop of

CANTERBVRY.

Printed in the Yeare 1641.

A true Deſcription, or rather a Parallel, between Cardinall *Wolſey*, Arch-Biſhop of *York*, and *William Laud*, Arch-Biſhop of *Canterburie*, &c.

THere be two Primates, or Arch-Biſhops throughout *England* and *Wales*, *Canterburie* and *Yorke*, both Metropolitans, *York* of *England*, *Canterburie* of all *England*, for ſo their Titles runne. To the Primate of *Canterburie* bee ſubordinate thirteene Biſhops in *England*, and foure in *Wales*. But the Primate of *Yorke* hath at this time but two Suffragans in *England*: Namely, the Biſhops of *Carliele*, and *Durham*; though hee had in King *Lucius* dayes, (who was the firſt Chriſtian King of this our Nation) all the Prelacy of *Scotland* within his jurisdiction: *Canterburie* commanding all from this ſide the River *Trent* to the furtheſt limits of *Wales*; and *York* commanding all from beyond the *Trent* to the utmoſt bounds of *Scotland*, and hitherto, their prime Archiepiſcopall Prerogatives may (not unproperly) be paralleld.

In the time of *Henrie* the firſt were potent two famous Prelates, *Anſelme* of *Canterburie*, who durſt conteſt againſt the King, and *Girald* of *Yorke*, who denyed to give place or any precedence at all to *Anſelme*. *Thomas Becket*, who

who was first Chancellour, and after Arch-Bishop of Canterburie, in the reigne of *Henrie* the second, bore himselfe so insolently against the King his Soveraigne, that it cost him his life, being slaine in the Church as he was going to the Altar. But above all, the pride, tyrannie, and oppression of the Bishop of *Ely*, in the reigne of *Richard* the first wants example, who was at once Chancellour of *England*, and Regent of the Land, and held in his hand at once the two Arch-Bishopricks of *York* and *Canterburie*, who never rid abroad without a thousand horse for his guard to attend him, whom we may well parallel with the now great Cardinall of *France*: and need hee had of such a traine to keep himselfe from being pulled to peeces by the oppressed Prelates, and people, equally extorting from the Clergie, and Laietie; yet he in the end, disguising himselfe in the shape of an old Woman, thinking to passe the Sea at Dover, where hee awayted on the Strand, a Pinace being hired for that purpose, he was discovered by a Sayler, and brought backe to abide a most severe sentence. *Stephen Langthon*, Arch-Bishop of *Canterburie*, in the time of King *Iohn*, would not absolve the Land, being for sixe yeares together indicted by the Pope, till the King had payd unto him and the rest of the Bishops eighteene thousand Markes in gold: and thus I could continue the pride of the Prelacie, and their great Tyrannie through all the Kings Reignes: But I now fall upon the prosest parallel betwixt *Thomas Wolsey*, Arch-Bishop of *York*, and Cardinall, and *William Laud*, Doctor in Divinitie, and Arch-Bishop of *Canterburie*.

They were both the sonnes of meane and Mechanick men, *Wolsey* of a Butcher, *Laud* of a Clothworker. The one borne in *Ipswich*, (threescore miles) the other in *Reading* thirtie miles distant from the City of *London*, both of them verie toward, forward, and pregnant grammar Schollars, and of singular apprehensions, as suddenly rising to the first forme in the Schoole. From thence, being yong, they were removed to the Vniversitie of *Oxford*, *Wolsey* admitted into *Maudlin* Colledge, *Laud* into St. *Iohns*, and as

they were of different times, so they were of different statures; yet either of them well shapt according to their proportions: *VVolsey* was of a competent tallnesse, *Laud* of a lesse size, but might be called a prettie man, as the other a proper man: both of ingenious and acute aspects, as may appeare by this mans face, the others picture. In their particular Colledges they were alike proficients, both as active of body as braine, serious at their private studies, and equally frequent in the Schooles, eloquent Orators, either to write, speake, or dictate, daintie Disputants, well verst in Philosophy, both Morall, Physicall, and Metaphysicall, as also in the Mathematicks, and neither of them strangers to the Muses, both taking their degrees according to their time; and through the whole Academie, Sir *Wolsey* was called the boy-Batchelour, and Sir *Laud* the little Batchelour.

The maine study that either of them fixt upon was Theologie: for though they were conversant in all the other Arts and Sciences, yet that they solely profest, and by that came their future preferment; *Wolsey* being Batchelour was made Schoole-master of *Maudlin* Schoole in *Oxford*; but *Laud* came in time to be Master of St. *Johns* Colledge in *Oxford*, therein transcending the other, as also in his degrees of Master of Art, Batchelour of Divinitie, and Doctor of Divinitie, when the other being suddenly cald from the Rectorship of his schoole, to be resident upon a Countrie Benefice, he took no more Academicall degrees, than the first of Batchelour, and taking a strange affront by one Sir *Amias Paulet*, a Knight in the Countrie, who set him in the Stocks, he indured likewise divers other disasters: but that disgrace he made the Knight pay dearely for, after he came to be invested in his dignitie. Briefely, they came both to stand in the Princes eye; but ere I proceed any further, let me give the courteous Reader this modest caveat, that he is to expect from me onely, a parallell of their Acts and Fortune, but no legend of their lives; it therefore briefely thus followeth.

Both

Both these from Academicks comming to turne Courtiers; *Wolsey* by his diligent waiting, came to insinuate himselfe into the brests of the Privie Counsellours. His first employment was in an Embassie to the Emperour, which was done by such fortunate, and almost incredible expedition, that by that only he grew into first grace with King *Henry* the seventh, father to King *Henry* the eighth. *Laud*, by the mediation and meanes wrought by friends, grew first into favour with King *Iames* of sacred memory, father to our now royall Soveraigne King *Charles*. They were both at first the Kings Chaplaines, *Woolseyes* first preferment was to bee Deane of *Lincolne*, of which hee was after Bishop. *Lands* first ecclesiasticall dignity was to be Deane of Saint *Davids*, of which he was after Bishop also. And both these Prelaticall Courtiers came also to be privie Counsellours. *Woolsey* in the beginning of *Henry* the eighths raigne, was made Bishop of *Tourney* in *France*, soone after Bishop of *Lincoln*, and before his full consecration (by the death of the Incumbent) was ended, translated to the Arch-Bishoprick of *York*, and all this within the compasse of a yeare; *Laud*, though not so suddainly, yet very speedily, was from St. *Davids* removed to *London*, and from *London* to *Canterburie*, and this in the beginning of the Reigne of King *Charles*. Thus you see they were both Arch-Bishops, and as *Laud* was never Cardinall, so *Woolsey* was never *Canterburie*.

But in some things the Cardinall much exceeded *Canterburie*, as in holding all these Bishopricks at once, when the other was never possest but of one at one time. The Cardinall also held the Bishoprick of *Winchester*, of *Worcester*, *Bath and Wells*, with a fourth, and two Abbat-ships in *Commendam*: He had besides an Hat sent him from *Rome*, and made himselfe Cardinall, (that being before but *Yorke*) he might over-top *Canterburie*. But our *William* howsoever he might have the will, yet never attained to that power, and howsoever hee could not compasse a Hat from *Rome*, yet made the meanes to have a consecrated Miter sent from *Rome*; which was so narrowly watcht, that it came not to his wearing. Moreover, the Cardinall extorted the

Chan-

Chancellourſhip from *Canterburie*; but we finde not that *Canterburie* ever either trenche upon the juriſdiction, or tooke any thing away from the Arch-Biſhopriek of *York*.

Woolſey likewiſe farre out-went him in his numerous Traine, and the nobleneſſe thereof, being waited on not onely by the prime gentrie, but even of Earles, and Earles ſonnes, who were liſted in his family, and attended him at his Table, as alſo in his hoſpitalitie, his open houſe being made free for all commers, with the rare and extraordinarie ſtate of his Palace, in which there were daily uprifing and downe-lying a thouſand perſons, who were his domeſtick ſervants. Moreover in his many entertainments of the K. with Masks, and mightie ſumptuous banquets, his ſumptuous buildings, the Prince-like ſtate he carried in his forreigne Embaſſages, into *France*, to the Emperor, *&c.* in which he ſpent more Coyne in the ſervice of his King, for the honour of his Countrie, and to uphold the credit of his Cardinals Cap, than would (for the time) have paid an Armie Royal. But I anſwer in behalfe of our *Canterburie*, that hee had never that meanes or imployment, by which hee might make ſo vain-glorious a ſhow of his Pontificalitie, or Archiepiſcopall Dignitie: For unbounded mindes may bee reſtrained within narrow limmits, and therefore the parallel may ſomething hold in this too.

They were alſo in their judiciall Courts equally tyrannous; the one in the Chancerie, the other in the High Commiſſion: both of them at the Counceil boord, and in the Starre-chamber alike Draconically ſupercilious. Blood drawne from Doctor *Bonners* head by the fall of his Croſſe preſaged the Cardinals downfall. Blood drawne from the Eares of *Burton*, *Prin*, and *Baſtwick*, was a prediction of *Canterburies* ruine; the firſt accidentall, the laſt premeditate and of purpoſe. The Cardinall would have expelled all the *Lutherans* and *Proteſtants* out of the Realme, this our *Canterburie* would have exil'd both our Dutch and French Church out of the Kingdome. The Cardinall took maine delight in his foole *Patch*, and *Canterburie* tooke much

much delight in his partie coloured Cats. The Cardinall uſed for his agents *Bonner* and others, *Canterburie* for his Miniſters, *Duck*, *Lamb*, and others. They both favoured the Sea of *Rome*, and reſpected his Holineſſe in it. The Cardinall did profeſſe it publickly, the Arch-Biſhop did reverence it privately. The Cardinalls ambition was to bee Pope, the Arch-Biſhop ſtrove to bee Patriarch, they both bid fairely for it, yet loſt their aime; and farre eaſier it is for men to deſcend, than to aſcend.

The Cardinall (as I have ſaid) was very ambitious; the Arch-Biſhop was likewiſe of the ſame minde, though better moulded, and of a more politick braine, having a cloſe and more reſerved judgement in all his obſervations, and more fluent in his deliverie. The Cardinall was verie curious in his attire, and ornament of his body, and took great delight in his traine, and other his ſervants for their rich aparrell; the Arch-Biſhop his attire was neat and rich, but not ſo gaudie as the Cardinals was, yet tooke as much felicitie in his Gentlemens rich aparrell, eſpecially thoſe that waited on his perſon, as ever the Cardinall did, though other men paid for them: and if all men had their owne, and every bird her Feather, ſome of them would bee as bare as thoſe that profeſſe themſelves to bee of the Sect of the *Adamiſts*: To ſpeake truth, the Arch-Biſhops men were all given to covetouſneſſe and wantonneſſe; that I never heard of was in the Cardinals men.

As the Cardinall was ſumptuous in his buildings, as that of *White Hall*, *Hampton Court*, *&c.* as alſo in laying the foundation of two famous Coledges, the one at *Ipſwich*, where he was borne, the other at *Oxford* where he had his breeding: ſo Chriſt-Church which he left unfiniſhed, *Canterburie* hath ſince repaired; and wherein he hath come ſhort of him in building, though he hath beſtowed much on St. *Johns* Coledge, yet he hath out-gone him in his bountie of brave voluminous Books, being foureſcore in number, late ſent to the Bodleian or Univerſitie Librarie: Further, as the Cardinall was Chancelour of *England*, ſo *Canterburie* was Chancellour of *Oxford*: And as the Cardinall by plucking

king downe of ſome ſmall Abbies, to prepare ſtone for his greater Structures, opened a gap for the King, by which he tooke the advantage utterly to raze and demoliſh the reſt: ſo *Canterburie* by giving way for one Biſhop to have a temporall Triall, and to be convicted, not by the Clergie, but the Laitie, ſo he left the ſame path open both for himſelfe, and the reſt of the Epiſcopacie: of which, there before ſcarce remained a preſident.

I have paralleld them in their dignities: I will conclude with a word or two concerning their downe-falls. The Cardinall fell into the diſpleaſure of his King, *Canterburie* into an extreame hatred of the Commons: both were arreſted of high Treaſon, the Cardinall by Proceſſe, *Canterburie* by Parliament. The Cardinall at *Keywood* Caſtle neare *Yorke*, *Canterburie* at *Weſtminſter* neare *London*; both their falls were ſpeedy and ſuddaine: The Cardinall ſate as this day in the high Court of *Chancerie*, and within two dayes after was confined to his houſe; *Canterburie* as this day ſate at the Counſell-boord, and in the upper houſe of Parliament, and the ſame day committed to the blacke Rod, and from thence to the Tower: The Cardinall dyed at *Leiceſter* ſome ſay of a Flux; *Canterburie* remaines ſtill in the Tower, onely ſick of a fever. *Vanitas vanitatum omnia vanitas.*

BRITISH MUSEUM

FINIS.

A PEDLAR AND A ROMISH PRIEST

In a very hot Diſcourſe, full of Mirth, Truth, wit, Folly, and Plain-dealing.

By *John Taylor.*

Printed in the yeare 1641.

A PEDLAR
AND A
ROMISH PRIEST

BRITISH MUSEUM

In a Way for Discovering of Mens Tem-
per, Profit, and Disposition.

By John Taylor.

Printed in the yeare 1641.

A Pedlar and a Romish priest in a very hot Discourse, full of Mirth truth, Wit, *Folly, and plain-dealing.*

A *Poland Pedlar* went upon a day,
Vnto a Romish Priest to learne to pray;
The Priest said Pedlar get thee to the cloister
And learne the *Aue* and the *Pater Noster.*

Pedl. Now good sir *John* (quoth he) what talk is that
I heare you speak, but God in Heauen knowes what.

Priest. It is that worthy holy Lattin letter
Doth please the Lord wel and our lady better.

Pedl. Now good Sir John, I know not what they be
The Lattin tongue is heathen Greeke to me.

Priest. Pedlar if thou to me wilt but repaire
Within one Month, I'le teach thee Lattin Prayer.
And though thou understand not what thou sayst,
Thou shalt speake pretty Lattin when thou prayest

Pedlar. To pray so sir, is onely but in saying,
In words, not sence, a praring, not a praying;
Shall I that am a man of perfect age,
Talke like a witlesse parret in a Cage.

Priest. A parret can but prattle for her part,
But towards God hath neither mind or heart.

Then ſeeing I have head and heart to pray,
Shall not my heart know what my tongue doth ſay?
For when my tongue talkes, if my heart miſ-carry,
How quickly I may marre your *Ave Mary*?
And I ſir having many things to ſeeke,
How ſhould I ſpeed not knowing what I ſpeake.

Prieſt. God underſtands all tongues, & knows, & he
The thoughts and ſecrets of the heart doth ſee.

Pedl. Then if I think one thing and ſpeak another,
I wrong my ſelfe, and Chriſt, and his bleſt Mother;
For when I pray they would my pack repaire,
Your *Ave mary* is a fruitleſſe prayer.

Prieſt. The Latin prayers are but generall heads,
For our Reliefes in all our wants and needs:
The Latin ſerves us as a Liturgie,
As curious Arts directs Chirurgery,
And in that language Maſſe is ſaid and ſung,
For private things pray in thy Mother tongue.

Ped. Then I muſt have a tongue, ſir *John*, for either,
1 for the Mother and 1 for the Father. (ſmall things,

Prie. Thinkſt thou the Mother doth not know ſuch
Chriſt is her Son man, and he tells her all things.
But where did that bleſt Virgin learne her Latin,
For in her daies was neither Maſſe nor Matin,
Nor yet one Prieſt that Latin then could ſpeake,
For holy words were *Hebrew* then or *Greeke*,
She never was at *Rome*, nor kiſt Popes feet,
How came ſhe by the Maſſe faine would I weet.

Prieſt. Pedlar, if thou beleeve the Legendary,
The Maſſe is older farre then Chriſt or *Mary*,
For all the Patriarkes both more or leſſe,
And great *Melchiſedeck* himſelfe ſaid Maſſe.

Pedl.

Pedl. But good sir priest, speak us all these Fathers Latin
And said they Masse in golden Coapes or Satin;
Could they speake Latin long ere Latin grew,
(For without Latin no Masse can be true)
And you that would inforce us to this taske,
Me thinkes 'tis like a may-game or a masque.

Priest. Well Pedlar thou art too too curicus,
Thy pur-blinde Zeal's fervent, but furious,
I rather would a hundred monkes direct,
Then such an ignorant of thy mad sect;
This thou must know, this cannot be deni'd,
Rome govern'd all when Christ was crucifi'd.
Rome, Heathen then, but afterwards converted,
And grew so honest, and so holy-hearted,
That now our Emperour is turn'd to a pope,
Whose Holines (as you have heard I hope,
Hath made a Law that all the world must pray
In Latin language to the Lord each day;
He's Christs full Vicar, and Ile boldly say,
That what he doth command we must obey,
He bids us pray in Latin, even so
We must doe, where we understand or no,
He hath full power to confound or save,
And who dares then but doe as he will have.

Pedl. This purpose to some purpose puts me back,
And hath more points, then pinnes are in my pack,
What ever power you give unto your pope,
He cannot make a man an Ape, I hope,
And if he be full Vicar to our Lord,
Should not his words and Christs keepe one accord.

Priest. Doubtles they doe, and never are contrary,
In *Pater noster*, *Creed*, or *Avemary*.

Ped.

Ped. But Christs Disciples when they made their motion,
Vnto their Master, how to make devotion,
As I have done to you (sir *John*) to day;
I pray you in what tongue bade he them pray,
Christ did not one word *Latin* to them speake,
Their talke was then all *Siriack*, *Hebrew*, *Greeke*,
He bade all Nations pray after one manner,
But bade not all take Latin for their Banner:
Your Latin is but one of the Translations,
Why should it then exclude all other Nations;
And on my soule, sir *John*, if I doe say,
In mine owne mother tongue when I doe pray
Lord helpe me, Lord forgive me all my sinnes,
Yea (why not) Lord supply my packe and pinnes.
And every thing whereof I stand in need,
(For this depends upon our daily bread)
I hope in God that I shall speed as well,
As if in Latin I my wants did tell:
And since some tongues have more antiquitie
Then Latin, were it not iniquitie
To force all people to pray like the Pope,
No good (sir *John*) you'l not say so I hope.

Priest. Wel *pedlar*, one thing I would faine make plain,
Return we to our Lady back again,
And if thou hadst as much capacitie
As roving wit, with great audacitie,
The case is cleare, that Virgin *Mary* meeke,
Could all and every tongue and language speake.
Hast thou not heard man how the Holy Ghost,
Came downe like cloven tongues, at *pentecost*,
And fill'd the house where all the 12. were ready,
And one tongue truly lighted on our Lady,

And

And thinke not that I talke of toyes and dreames,
Aske but the Reverend Jesuites of *Rhemes*,
And what they write of this but wisely note.
Ped. In faith sir *Iohn* it is not worth a groat;
Will I beleeve't thinke you because they say it;
Priest. Nay but they prove it as no man can denay it;
Saith not the Text, that when the Lord ascended,
Vnto the 12, he earnestly commanded,
That from *Ierusalem* they should not goe,
Vntill the Comforter did come, and so *Act.* 1.
They all conjoyned with one joynt consent,
And to an upper roome together went,
Where *Mary* was and others whole six score,
That with the 12. did daily God adore.
Then (sayes the text) when *Pentecost* was come,
They were together then both all and some,
And all were filled with the Holy Ghost. (Host,
Ped. Now good sir Priest you count without your
I see well that your Rhemish Jesuites tongues,
Hath cloven the text even to the very lungs.
That (ALL) for which you reckon up six score,
Is here meant onely of the 12. no more;
Nor *Mary* is not named there as than,
What need we then beleeve it, holy man,
On with your spectacles sir *Iohn* and read,
And credit this as one point of your Creed,
The Holy Ghost did fall upon no more,
Then he was promised unto before:
Now he was onely promised to the twelve,
Looke on the text, I pray, and judge your selve;
Speake man, and be not silent, I am sorry,
To see you ignorant of such a story;

For

For ſhame, let not a pedlar with his packe,
Put you with all your Sophiſtrie to wracke,
For as the Stories in themſelves are divers,
Flowing and falling into ſundry Rivers,
In divers Chapttrs ſo they ſtand divided, *the 1. & 21.*
So that the caſe may clearely be decided; *chap.*
For when thoſe 6. ſcore were at firſt convened,
There was another myſterie then meaned,
To wit, *Mathias* free Election,
And ſo Saint *Peter* gave direction,
That all thoſe ſix ſcore then ſhould beare record
Of their proceedings then before the Lord:
The chooſing of a paſtour was in hand,
Which without Churches knowledge cannot ſtand,
And ſo *Mathias*, (by the power of Heaven)
By lot was tooke as one with the Eleven.
Then (ſaies the the Text) all theſe together were,
What all theſe were doth very plaine appeare,
To be the 12. in the laſt verſe before,
And not make Leape Yeare of eleven verſe more.
To draw all backe to that hundred and twentie,
Indeed this way ſhould have tongues in plentie,
They differ in 12. verſes, the Text ſaies,
Beſides the time is different full 10. dayes,
The firſt upon the day the Lord aſcended,
The other when the holy Ghoſt deſcended.
Such glaZen arguments will bide no hammer,
For they are but bad Logick and worſe Grammer;
As for the Holy Ghoſt 'tis verifide,
His comming downe, unto no Law is tide,
Sometimes inviſible, and ſometimes ſeene,
As diverſly at divers times hath beene,

Few

few needes to see his comming with their eyes,
His workes are witnesses which they suffice;
And so Saint *Paul* his gift found privately,
By *Ananias* hand assuredly.
And so, sir *John*, to show you all my packe,
And let you see my breast as well as backe;
I wonder yee consider not the end,
Why God the Holy Ghost in Tongues did send:
Know ye not women are forbidden preaching,
Know ye not tongues were onely given for teaching;
Women (at home) have hardly leave to speake,
But they take leave, and often silence breake;
Their husbands must permit their tongues to walke,
And therefore, in Gods House, they may not talke:
And then, sir *John*, what worship doe you win
Vnto our Lady, when you bring her in
As a Companion with the whole six score,
Who gat the Holy Ghost and she no more;
And where the Pope hath made her Queen of heaven,
You make her here like one of the Eleven,
In this, her dignitie doth seeme to fall,
You thrust her to the Kitchin from the Hall.
And this is also one of your rare Themes,
Held by your reverend Jesuites of *Rhemes*,
That Latin came not with the Holy Ghost,
VVhen as the tongues came down at *Pentecost*.
Now if it came not then I pray, expresse
How came it by that perfect holinesse,
That in it onely, and no other tongue,
Both Masse and matins must be said and sung.
Your last refuge will be unto the Pope,
So knit yee all together in a Rope.

Pri. Wert thou at *Rome*, & hals these words didst
Pedlar it were enough thy neck to break ; (speak,
But here you live, and talk and prate secure,
And undervalue that blest Virgin pure,
Yeelding no honour, or no adoration
To her, or to her dayes of celebration.
(Goe but to *Spaine*, and shew thy vild condition,
Thou shalt be tortur'd in the Inquisition.)
Her Miracles, of small worth you esteeme,
Her merits at low value you misdeeme,
Her sacred Reliques you condemne, dispise,
And all her attributes you much misprise :
Thou saist with six score I doe make her share,
Your selves will her with your course wives compare,
Shame and confusion doth to all belong,
Who dare the best, most blest of creatures wrong.

Pedl. Indeed (sir *John*) you come upon me now,
With some things which my faith doth disallow,
I pray you to consider but a little,
You give her many a title and a tittle,
For which you have no warrant in the word,
And yet pursue us both with fire and Sword,
As Heretiques, for doing not as yee doe,
Yet, what the word bids and no more that we doe.
Thinke you that mad man can be so mad,
As to hold Christ his Saviour, and so bad,
As to hold *Mary* for his Saviours Mother,
And not to love her farre above all other,
Above all Creatures, she was full of grace,
And sure in Glory she hath supreme place
And eminence, all other Soules transcending,
In joy and blisse, that never shall have ending.

The Holy Ghoſt inſpir'd her beyond meaſure;
She was poſſeſt with Heaven & earths whole treaſure,
And grant ſhe could ſpeake Latin, and all Tongues,
Yet Maſſe or Mattins to her not belongs.
Of all that mortall were, ſhe was the beſt,
And her immortall ſoule is now moſt bleſt,
Her memorable Honour to preſerve,
Her dayes of celebration we obſerve,
The Feaſt of her Anuntiation,
Her cleare and pure Purification,
The Church (in reverence) hath ordain'd theſe dayes,
On which we ſhould ſend up our prayers and praiſe,
To our good God, whoſe mercie was ſo great,
To leave his glorious and immortall Seate,
And to the bleſſed Virgins wombe he came,
And tooke on him our filthy ſinne and ſhame;
And on theſe dayes we pray that we may be,
The Virgins followers in Humilitie,
That our true meekneſſe, and our lowlines,
May raiſe us to eternall bleſsednes;
We hold it the ſure way to our ſalvation,
To follow her in holy imitation;
Through heavenly influence her excellence,
Muſt be admir'd with love and reverence,
And thoſe that dare compare moſt ſawcily,
Their wives or mothers with her ſanctitie,
Are ſawcie knaves in pride and ignorance,
Or *Atheiſts*, fit to lead the hang-mans dance;
We love her then, though we beleeve not in her,
Nor (by will-worſhip) doe we thinke to win her;
We hold her bleſsed for Chriſts fleſh conceiving,
But farre more bleſsed for Chriſts faith receiving:

She was his mother, so's the Church his wife,
Which was to him much dearer than his life,
Now if that one could fall at oddes with th'other,
He would respect his wife before his mother;
For who so to him once a wife doth take,
Must father, mother, friends and kin forsake.
And this is every Spouses carriage,
But most in this spirituall marriage,
As *Maries* mother of Christs humane life,
She's but the Daughter of his heavenly wife,
By which meanes onely, faith doth me perswade,
Of Christ blest body she's a member made;
Whereby these glorious Titles she hath won,
Maid, mother, wife, and sister to her Sonne.
All this sir *Iohn* I doe but briefly say,
To let you see you play us much foule play.

Pri. Well Pedlar, tho that pack about thou beare,
Th'art some apostate Monke or Frier I feare,
Of *Luthers* love, or *Calvins* cursed crew,
And sent abroad such businesse to brew,
Disguised like the person of some Pedlar.

Ped. No faith (sir *Iohn*) I am not such a medler,
Nor have I mind or meanes, so high to mount,
A little I can read and cast account,
My wits are weake to utter Rime or Reason,
I know not what you call your *Rerrierkisson*.
So help me God (sir *Iohn*) I know no better,
Nor in your Latin can I read a letter,
For Latin is a Language admirable,
And my poore friends and parents were unable,
To purchase one scrap of it, for my share,
And sure without it I can sell my ware;

And though I have no Latin, yet I can
Aske what I want of either God or man,
In mine owne mother tongue, I know and see,
How ſimple ſoules by you abuſed bee.
And how your doctrine hath our praiers would carry,
From Chriſt our Saviour to the Virgin *Mary*,
I alſo doe perceive how you doe frame,
Strange innovations to that heavenly Dame,
Aſcribing her that honour, which to none
Is due, but onely unto God alone:
Of which ſhe takes ſmall notice, nor will ſhe
For it, at any time your helper be.

Prieſt. Read but the Legend, Pedlar, and ther view
Her miracles, approve her honour due,
For which the Pope in Latin doth preferre,
That Maſſe and matins muſt be ſaid to her.
Read, and conſider, and believe it well,
Or elſe thou art at leaſt halfwayes in hell.

Ped. Sure Hell is not within the Popes commiſſion,
Though purgatorie, and the Inquiſition,
Are things which he himſelfe of late created,
Yet of ſmall worth, by wiſe men they are rated;
I anſwer as I oft before have ſaid
I love, and reverence that bleſt mother maid,
But I beleeve in God, and when I pray,
Chriſt help me (when my ſoule or corps doe ſtray)
And ſo what e're I either have or want,
I neither pray to he or to ſhe Saint;
And as for Tongues, I have but one, no more,
And wot ye well, although I had ſix score,
I would conforme my ſelfe to *Pauls* commanding,
Pray with my tongue, pray with my underſtanding.

Think you the twelve, when they receiv'd the tongues,
Talkt, and knew not whereto their talk belongs,
Yeelding a ſound not knowing what they ſaid,
Idle in preaching, ideler when they pray'd,
No, each of them knew well what he did ſay,
And why not we (ſir *Iohn*) as well as they?
For ſince each man hath one tongue at command,
Shall men ſpeake tongues they do not underſtand?
Alas good ſir, had I been train'd at Schoole,
As I am but a ſillie ſimple Foole,
A hundred Queſtions more I might have moved,
But here I ceaſe for feare to be reproved,
For theſe few doubts I learn'd in ſundry places,
Me thinkes ſuch men as you ſhould cleare all caſes.

Prieſt. Now Pedlar, I confeſſe thou putſt me to it,
But one thing I will tell thee if thou't doe it;
If to our Prior thou wilt with me goe backe,
Perhaps he will buy all that's in thy packe,
And teach thee better how to pray then any,
For ſuch a holy man there are not many,
Be here to morrow Betweene ſix and ſeven,
And thou wilt find thy ſelfe halfe waies in Heaven.

Ped. Content ſir *Iohn*, but there is one thing more,
I muſt have your opinion in before,
Suppoſe the holy Priour have no leiſure,
To talke of every purpoſe at our pleaſure,
Your Booke which is the golden Legend nam'd,
(Wherein as many lies as lines are fram'd)
And, on my conſcience, I doe thinke that you,
Doe know the moſt on't to be moſt untrue,
And therefore tell me ſir before you goe,
Whether your ſelves beleeve it, yea or no.

Prieſt.

Priest. Yes verily we doe beleeve it all,
And hold it holy and authentical.

Red. Then Ile repeat a tale out of two in prose,
Which few wise men believe as I suppose.

IN the 45. and 46. leafe of the aforesaid Booke, I have read, that in the Raigne of King *William* the Conquerour, the *Danes* had a purpose to warre against *England*; for prevent which, the King *William* sent *Hellisetus* the Abbot of *Ramsey* Embassadour into *Denmarke*, who having ended his Embassie, as hee returned homeward, he was on the Sea dangerously distrest with an impetuous and terrible Tempest, so that the Master of the Ship, and all the Mariners did yeeld themselves as lost men: In which extreamitie they all prayed devoutly to our Lady for helpe, and suddenly there appeared walking on the water a Reverend personage in the form or likenes of a Bishop, who called the Abbot *Hellisetus* to him, and told him that our Lady had heard their prayers, and that shee had sent him to deliver them from the storme, and that it was her pleasure to have the day of her Conception kept holy yearely for ever on the eight day of December, which the Abbot promised to do, and presently the Angel vanished away, the Tempest ceased, the Abbot arrived safely in England, and reported what he had heard, seene, and suffered; and lastly the feast was commanded to be kept on the 8. day of December accordingly.

Also

ALso in the same Booke and leafe is related, that a Cousin german of a King of Hungary, who raigned I know not when, whose names were I know not what, did marry with a Lady (I know not who) at a place I know not where, did I know not why, forsake his wife I know not wherefore, to serve our Ladie I know not how; for the story lies thus, that hee was a devout and daily invocator to the blessed Virgin, and (being newly married) the same day of the marriage the Bridegroom staid alone in the Church, remembring that hee had not that day done his accustomed Orisons, wherefore he sent his new Bride home, and himselfe staid in the Church to performe his devotion, where presently our Lady appeared to him, and taxed him with unkindnesse, in that hee would leave her and betake himselfe to another, but if hee would forsake his wife, and follow her in a devout life and conversation, then shee promised to give him the Kingdome of Heaven, whereupon it is said, hee presently forsooke his wife and ever after was a true servant to our Lady.

What think you now (Sir *John*) is this good stuffe,
It edifies me, much like bliad man buffe;
Is't not a shame, that you these things dare doe,
To wrong poore people and our Ladie too;
You have no starting hole, nor no excuse
To cover or to colour your abuse;
But by your leave, I'le tell a tale or twaine
In prose, and fall into our Verse againe.

In

IN the 88. leafe I did reade of another nameles Lady, that dreamed ſhe was before the ſhrine of our Lady on a Candlemas day, ſhe then (as ſhe dreamed) had a burning Candle in her hand, which Candle ſhe three times commanded to offer to the Image of the Virgin, which ſhee not doing, the *Angel* ſtrove with her for it, and brake it in the midſt, at which the Lady awaked, and found halfe a Candle in her hand, which ſhe ever after kept as a holy Relique, and with the touch of it did many Miracles, and cured a great number of diſeaſes onely with the very touch of the ſaid Candle.

THere was a Thiefe whom they call a Knight, that had long time uſed to rob on the High way, by which accurſed Gentle-man-like Trade, hee was grown very rich, and kept tall fellowes to attend him, who were as arrant Thieves as himſelf, amongſt whom one that performed or ſerved the office of his Chamberlaine was a Devill in the ſhape of a man. It fell out ſo, that they rob'd a holy man, who deſired hee might ſpeake with the chiefe or Maſter Thiefe, which being granted, the Holy man requeſts that hee might ſee all the ſervants together, whereupon they were called, then ſaid the Holy man, Here are not all, and then they miſſed the Chamberlaine, and called him, who was no ſoones come into the ſaid bleſſed mans preſence, Hee cryed out, ſaying, I am a Devill in this humane forme, who have followed this Knight a long time to deſtroy him for his bad Life, but I could never have any power over him to hurt gim, becauſe he

did daily, with great devotion, oftentimes salute the blessed Virgin *Mary*, with *Ave Maria*. leaf. 103.

IN the 217. leafe there is a tale of a Monke, that was a great Lecher, who by accident was drunke and drowned in a River which he fell into, and the Devils came busily about his Carkas to carry it to Hell, but because the said Monke had used constantly to pray to our Ladie, shee then appeared her selfe and commanded the Devils to depart, and then shee gave the soule of the Monke into his dead bodie againe, and ever after he had a care to live honestly.

IN the same 217. leafe there is a Relation of a Knight that had spent all his substance wastfully in riot, and being desperate in his wants, he would have sold his wife to the Devill for a great summe of monie; but the bargaine being made, and the good Gentlewoman to be delivered to the fiend, our Ladie appeared to her, and laid her in a sleepe, taking upon her selfe the shape of the sleeping Gentlewoman, which when the Knight would have delivered, the Devill began to roare and howle, and trembling said, that the Knight had deceived him, in bringing the Mother of God to him instead of his wife; and with that the Devill fled away, and the Knight with repentance tooke his wife againe, and in conclusion our Ladie gave them wealth, so that ever after they lived together lovingly.

In

IN the 22d. leafe it is ſaid, that as the body of the bleſsed Virgin was carried towards her grave or buriall, that a Jew in deſpightfull manner laid both his hands on the Beire, and violently would have overthrowne it, when preſently his hands ſundred from his armes, and clave faſt to the Biere, at which the Jew roard, cryed out and repented, and Saint *Peter* commanded him to kiſse the Beire, whereby hee was preſently recovered, and had his hands reſtored to his armes againe.

Alſo it is ſaid, that the houſe that the bleſsed Virgin dwelt in at *Bethelem* was removed by heavenly Angels, and carried through the aire many thouſand miles over Sea and Land, to the Countrie of *Dalmatia*, where it did remaine for a certaine time, and then it was againe removed to *Loretto* in *Italy*, where it remaines to this day, being a Holy place, much viſited by Pilgrims, and (by vertue of it) many miracles are wrought daily.

And thus the Booke you brag of, far excels
The lyes of Jewes, Turkes, Moores, and Infidels;
And ſure the Heathen, hearing of theſe lyes,
The Chriſtian Religion diſpriſe;
He that will one day guerdon good and bad,
T'whoſe word we muſt not dare abate or adde,
Againſt thoſe he will draw his vengefull ſword,
That mingle fables with his ſacred Word.

Pri. Thy blinded Zeale my very heart doth grieve,
Thou understandst not what thou should believe,
Think'st thou so many Grave and learned men,
Have liv'd and dy'd in bleare-ey'd errours den,
Dost thinke all Popes, all Cardinalls, all Iyers,
Abbots, most zealous Monkes, most holy Fryers,
Dost thinke all these for many a hundred yeare,
Did not professe and know the Truth sincere?
These men maintain'd the Church in glorious state,
Till *Luther* and curst *Calvin* 'gan to prate.

Ped. Like as a Squirrill skips from tree to tree,
Euen so (sir *Iohn*) you from the matter flee:
Our talke was Latin, and our Lady first,
And you to other arguments out burst.
I tell you I that Virgin love and honour,
Although my prayers doe not wait upon her,
Nor doe I hold her Reliques of such price,
To raise soules to the heavenly Paradise,
You her suppos'd apparell doe adore,
Haire-lace and Slippers (which she never wore)
Her Combe, her Girdle and her Gowne of silke,
Her apron and the pot that held her milke,
Her cloake, her Hankerchiefe, her Hood, her Haire,
To these you mumble many a Latin prayer,
And therefore I defie you, and in sadnes,
I hold such holines a kind of madnes;
And so, sir *Iohn*, we two will make an end,
And each of us about his Busines wend.
Yet e're we part I would fall to againe,
And of the Latin speake a word or twaine,
There was but one tongue at the Birth of *Abel*,
And many at the building up of *Babel*,

A wicked work, which God would have confounded,
But when Christ came, all tongues again resounded,
To build his Church, by his Apostles teaching,
Which was in praying sure as well as preaching;
For prayer is the full and true perfection
Of holy service (saving your correction).
Then if our Lord to mine owne tongue be readie,
What need I then with Latin move our Ladie,
Or if to both my prayers must be ino
I pray sir tell with which should I begin,
And to pray jointly to them both as one,
Your Latin prayers then are quickly gone:
For *Pater noster* never will accord
With her, nor *Ave Mary* with our Lord.
If I have him, what need I seek another,
Or will he nothing doe without his Mother,
And this (sir Priest) was much in Question,
Disputed long, with deep disgestion,
Whether the *Ave Mary* should be said
To God, or to our Lady when they pray'd;
With which Saint *Andrews* Universitie,
Was puzled with a strange diversitie,
And sate so long they cooled all their Kale,
At last the Master Cooke heard of the tale,
And like a mad man ran among the Clergy,
Crying with many a *Domine ne aspergo*,
To give the *Pater noster* to the Father,
And *Aves* to our Lady altogether,
And every man may thinke (that wise or grave is)
She's more then satisfied with *Creeds* and *Aves*.
At which the Clergie (fearing more confusion)
Were all contented with the Cookes conclusion.

Prieſt. Pedlar, this tale, is of thee coyned new,
Ped. Sir *Iohn* Ile looſe my packe if't be not true,
Againe, all learned Monkes and Fryers have read,
How Chriſt himſelfe taught us of his owne head,
That every ſoule that is with ſinne oppreſt,
Should come to him, and he would give them reſt:
Come all to me (ſaid he) not to another,
Come all to me (ſaid he) not to my Mother.
And If I doe as our good Lord commanded,
I know our Lady will no wayes withſtand it:
And ſo if I ſhould ſay my prayers in Latin,
Unto the Lord at Even-ſong or at Matin,
And never underſtand what I were ſaying,
Thinke you the Lord would take it for true praying?
No ſure, he will not, for I truly know,
My tongue and heart muſt both together goe,
And hereupon I'le tell you what befell,
To learned Clearkes, that Latin well could ſpell,
With whom by chance I lodged at an Inne,
Whereas an old wife on her wheele did ſpin,
And towards evening ſhe fell to and pray'd,
But neither they or I knew what ſhe ſaid,
One ſaid ſhe canted, others ſaid ſhe mumbled,
And ſtill ſtrange language from her lips ſhe fumbled,
Round run her wheele, and round her tongue did run,
She mumbled and ſhe ſlaver'd, and ſhe ſpun,
What think you now ſir *Iohn* of this old Huſſie,
Where was her heart when as ſhe was ſo buſie.
At laſt (ſaid one) Dame wot you what you ſay,
No, not (quoth ſhe) but well I wot I pray,
You pray (quoth he) and know not what I grant,
Alas how can you be ſo ignorant.

The

The woman, musing little at the motion,
Said, ignorance is Mother of Devotion.
If Ignorance be mother then (said he)
Sure darkenesse must her onely daughter be;
Pray'd you (quoth I) when as the time you span,
What matters that, quoth she God's a good man,
And knowes what I speak in the Latin tongue,
Either at Mattins or at Even song.
Alas, good sir, was not this wise a thing,
Whose soule sentences all were so confus'd,
You know these unknown tongues can profit no man,
And one tongue is enough for any woman;
But when we pray in true fancrittie,
As God commands in spirit and verittie,
The heart sends up the tongue as Messenger
Unto the Lord, a pleasant passenger.

Priest. But Pedlar, here's a prettie little Booke,
Wherein if thou wilt spare the time to looke,
Set forth by a good Catholicke Divine,
Which out of doubt will settle thy ingine
With it, thy conscience will be better fram'd,
The Gag of the new Gospel it is nam'd:
He clearely proves by *Zacharies* example,
When he did sacrifice within the Temple,
And all the people prayd and stood without,
They knew not then what tongue he spake no doubt;
Ergo the Masse may be both said and sung,
In other language then our mother Tongue.

Ped. Sir *John* I see your holy Catholicke,
Upon the Text hath put a pretty tricke,
Did Zachary speake in a Latin stile,
When all the people staid without the while,

He

He was a Jew ſure, and knew Hebrew well,
And ſpake no Latin for ought you can tell;
For if the people heard not what he ſaid,
Could they or you know in what tongue he pray'd?
Since underſtanding commeth by the eare,
He cannot underſtand that doth not heare.
Prove it that *Zachary* ſpake Latin, then
I'le ſay all Monkes and Fryers are honeſt men.
Becauſe a learned Prieſt may pray in Latin,
And mumble o're his Even-ſong, Maſſe, and Matin,
Ergo a Pedlar to the Lord may pray,
And know no ſillable that he doth ſay.
So when you put me to your *Pater noſter*,
I aske an Egge when I would have an Oyſter.
And ſeeing thus our Faiths doe diſagree,
That neither I with you, nor you with me
Can be united, with one minde and heart,
I think it beſt we take our leaves and part;
I'le pray that God, in Grace and mercy, would
Bring all his ſtraying Flock into his Fold.

FINIS.

ARTICLES II

OF

IMPEACHMENT,

OF THE

COMMONS

Assembled in PARLIAMENT in the name of themselves, and of all the *Commons* of ENGLAND,

Against

Matthew Wren

Doctor in Divinitie, late Bishop of *Norwich*, and now Bishop of *Ely*, for severall crimes, and misdemeanors committed by him, when he was Bishop of *Norwich*.

Printed, Anno 1641.

ARTICLES

OF

IMPEACHMENT

OF THE

COMMONS

Affembled in PARLIAMENT

in the name of themſelves, and of

all the Commons of ENGLAND,

Againſt

Matthew Wren

Doctor in Divinity, late Biſhop of

Norwich, and now Biſhop of ELY:

For all crimes and miſdemeanors contained

in the ſaid Articles by him done as

Biſhop of Norwich.

Printed, Anno

Articles of impeachment against *Matthew Wren* Doctor in Divinitie, late Bishop of *Norwich*, and now Bishop of *Ely*.

THat the said *Matthew Wren*, being Popishly and superstitiously affected, did at his first coming to be Bishop of *Norwich*, which was in the yeer 1635. endeavour by sundry wayes, and means, to suppresse the powerfull and painfull Preaching of the Word of God; did introduce divers orders, and Injunctions, tending to superstition and Idolatry; did disturb, and disquiet the orderly, and settled estate of the Ministers, and people, and Churches of that Dioceſſe, to the great prejudice of His Majesty, the great grief and disquiet, and hazard of the estates, consciences, and lives of many of His Majesties Loyall Subjects there, to the manifest bringing in, and increasing of prophanesse, ignorance, and disobedience in the Common people, (as by the particulars ensuing may appear.)

I.

Whereas many Chancels of Churches, during all the time of Queen *Elizabeth*, King *James*, and of his Majesty that now is, had laid and been continued

even, and flat, without any ſteps aſcending towards the East-end of the ſame, and are by the Rubrick in the Book of Common-prayer, ordered to continue as they were, and ſo ought to have continued. He of his own minde and will, without any lawfull warrant or authority, in the yeer 1636. being then Biſhop of *Norwich*, ordered and enjoyned, that the ſame ſhould be raiſed towards the East-end, ſome two, ſome three, ſome foure ſteps, that ſo the Communion Table there placed Altarwiſe, might be the better ſeen of the people.

II.

He in the ſame yeer 1636. ordered, That the Communion Table which is appointed by the ſaid Rubrick, at the time of the celebration of the holy Communion, to be placed in the Body of the Church or Chancel, where Divine Prayers are uſually read, and where the people might beſt hear, ſhould be ſet up cloſe under the Wall at the East-end of the Chancell Altarwiſe, and not to be removed from thence; whereby the Miniſter, who is by the Law to officiate at the Northſide of the Table, muſt either ſtand and officiate at the North-end of the Table ſo ſtanding Altarwiſe, or elſe after the Popiſh and Idolatrous manner, ſtand and officiate at the Weſtſide of the Table with his back towards the people.

III.

He in the ſame yeer 1636. enjoyned that there ſhould be a Rayl ſet on the top of the new raiſed ſteps before the Communion Table ſo ſet Altarwiſe as aforeſaid, which Rayl ſhould reach from the Southſide of the Chancell to the North within, which the Miniſter only ſhould enter, as a place too holy for the people; and ſome of the people were puniſhed for ſtepping into it, as namely *Daniel Whayman*, and others.

IV. The

IV.

The more to advance blinde ſuperſtition, he in the ſame yeer 1636. ordered that all the Pewes in the Churches ſhould be ſo altered, that the people might kneel with their faces Eaſtward, towards the Communion Table ſo ſet Altarwiſe as aforeſaid; And that there ſhould be no ſeats in the Chancell above, or on either ſide even up with the ſaid Table.

V.

He in the ſame yeer 1636. enjoyned that every Miniſter after he had finiſhed the reading of ſome part of the Morning-Prayer, at the Desk, ſhould go out from the ſame to the holy Table ſet Altarwiſe, as to a more holy place and there, when no Communion was to be adminiſtred, read at the ſaid Table a part of the Communion Service, now commonly called the ſecond Service, whereby the conſciences both of the Miniſter, and people, have been not onely very much offended, and grieved, but alſo the Service it ſelf was made very unprofitable to the people, who could not hear what was ſaid, or prayed in that place.

VI.

That both he in his own perſon, his Chaplains, and others of the Clergy, as namely, Maſter *John Novell*, Maſter *William Gueſt*, Maſter *John Dunchon*, and others following his example, did ever after the Table was ſo ſet Altarwiſe, uſe and perform ſuch, ſo many, and ſo frequent bowing, and adorations before, and towards the ſaid Table as have been dangerous examples to draw others to the like ſuperſtitious geſtures, and have given great ſcandall, and offence to the ſound, ſincere, and well affected Chriſtians.

VII.

He in the ſaid yeer 1636. enjoyned all the people to come up to the Rayl to receive the holy Communion, and there kneel, and do reverence before the holy Table placed Altarwiſe; And gave directions to the Miniſters, not to adminiſter the Communion to ſuch people as ſhould not ſo come up, and do ſuch reverence as aforeſaid, And that the Miniſter ſhould within the Rayl deliver the Bread to ſuch people onely as ſhould ſo come up and kneel before the ſaid Table as aforeſaid. This was to the offence of the conſciences of many good people, who for fear of Idolatry and ſuperſtition, durſt not come to kneel at the ſaid Rayl before the Table ſo placed Altarwiſe; and many people not coming up thither, though preſenting themſelves upon their knees in the Chancell, have not had the Communion delivered unto them, and afterward for not receiving have been excommunicated, as namely. *John Shyming*, *Samuel Dyacken*, *Peter Fiſher*, *Thomas Newton*, *Edward Bedwell*, *Edmund Day*, *John Frowar*, and many others.

VIII.

He did in the ſaid yeer 1636. enjoyn and command that there ſhould be no Sermons on the Lords dayes in the afternoon, or on the week dayes at all, without his Licence. And alſo enjoyned that there ſhould be no Catechiſing, but onely ſuch queſtions, and anſwers, as are contained in the Book of the Common prayer. Not allowing the Miniſters to expound or open the points of the ſame to the people. He and his under officers affirming in publike places, that ſuch an expoſition might be as ill as a Sermon. And the more to hearten, and confirm the people in prophaning the Lords day, He enjoyned the Miniſters to read publikely in their Churches, a Book publiſhed touching ſports on the

Lords

Lords Day. For not reading whereof, ſome Miniſters were by the command and directions of the ſaid Biſhop ſuſpended, *viz.* Maker *William Leigh*, Mr *Richard Proud*, Mr *Jonathan Burr*, Mr *Matthew Bromrigg*, Mr *Mott*, and divers others, ſome deprived, Maſter *Powell*, Mr *Richard Raymond*, Mr *Jeremy Borrower*, and ſome otherwiſe troubled. By all which, knowledge was ſuppreſſed, and ignorance and prophanneſſe introduced in that Dioceſſe.

IX.

There having been formerly two kinds of ringing of Bels, and calling people to the Church in that Dioceſſe (*viz.*) one kinde, when there were onely Prayers to be read, and another kinde, when there were both Prayers to be read, and a Sermon preached, whereby the people did apply themſelves to the Service of God in thoſe places, where both Prayers, and Preaching was to be; He to hinder the people in their good deſires of ſerving of God, and edifying their ſoules, did in the ſame yeer 1636. command, and enjoyn that there ſhould be no difference in ringing of Bels to Church when there was a Sermon, and when there was none.

X.

Whereas many godly Miniſters for the preventing of the great ſinne in the people of unworthy receiving the holy Communion of the Lords Supper, did uſe to preach two or three dayes before every Communion, a preparation Sermon to prepare, and inſtruct the people in the right and worthy receiving of the Communion, He the ſaid Biſhop did in the ſaid yeer 1636. forbid Miniſters to preach any ſuch preparation Sermon in that Dioceſſe, as namely, Maſter *Devereux*, Maſter *Swayn*, and other Miniſters.

XI. Whereas

XI.

Whereas all Gods Ordinances are ſanctified, and made fruitfull by the bleſſing of God upon them by Prayer. He endeavouring to ſuppreſſe the power, and benefit of Prayer in the yeer 1636. enjoyned that no Miniſter ſhould uſe any prayer before his Sermon, but move the people to pray onely in the words of the fifty fifth Canon made *Anno Dom.* 1603. which Canon was not warranted by the Law. And that no prayer ſhould be uſed before or after the Sermon. And he in his own perſon having been at the Sermon in the Town of *Ipſwich* when the Preacher did uſe or make any other prayer, did ſit upon his ſeat without uſing, or giving any reverence of kneeling, or otherwiſe, thereby to diſcountenance ſuch prayer. And he in the ſaid yeer 1636. enjoyned that no prayer ſhould be made in the Pulpit for the ſick, and that ſuch as were prayed for in the reading Desk, ſhould be prayed for onely in the two Collects preſcribed for the viſitation of the ſick in private houſes.

XII.

He the more to alienate the peoples heart from hearing of Sermons in the ſaid yeer 1636. commanded, and enioyned all Miniſters to preach conſtantly in their hood, and Surplice, a thing not uſed before in that Dioceſſe, and much offenſive to the people as a ſcandalous innovation. And the Pariſhioners of *Knattſhall* wanting a Surplice, he did by his Officers in the yeer 1637. enioyn the Churchwardens there, that no prayers ſhould be read in that Church till they had got a Surplice, which they not getting for the ſpace of two Lords dayes after, had no prayers during that time there.

XIII.

13. That during the time of his being Bishop of Norwich, which was about two yeares, and foure moneths, There were for not reading the second service, at the Communion Table set Altarwise, for not reading the booke of sports, for using conceived prayers before and after Sermons, And for not observing some other illegall innovations by him, and his under-officers, by and upon his directions, and Injunctions, sundry Godly painfull preaching ministers, that is to say, Master William *Powel*, Master *John Carter*, Master *Robert Peck*, Master *William Bridge*, Master *William Greene*, Master *Mott*, Master *Richard Raymond*, Master *Thomas Scot*, Master *Greenehill*, Master *Nicholas Beard*, Master *Hudson*, *Robert Kent*, *Jeremy Burrow*, Master *Thomas Allen*, and others to the number fifty, were excommunicated, suspended, or deprived and otherwise censured, and silenced, to the undoing of many of them, their wives, and children, and they could not be absolved without giving promise to conforme to his directions *editis & edendis*, by meanes whereof some ministers were enforced to depart this Realme into Holland, and other parts beyond Sea, viz. the said Mr. *William Bridge*, Mr. *Ieremy Borrowes*, Mr. *Thomas Allen*, Mr. *John Ward*, and others of Norwich, to remove into other more peaceable dioceses, as namely Mr. *Edmund Calamy*, Mr. *Broome*, Mr. *Beard* and others, and some of them so prosecuted, as hath beene suspected to bee the Cause of their deathes, as namely Mr. *Thomas Scot* and others; the terror of which proceedings hath caused other ministers to leave their Cures, and goe away, *viz.* Mr. *William Kirington*, Mr. *Thomas Warren*, Master *John Allen* and others; and if a stranger preached at the Cure of such person suspended, the Church-wardens permitting such person so to preach, were enjoyned pennance, and otherwise troubled, as namely the Church-wardens of Snailwell, and the stranger for preaching, was also therefore molested, *viz.* Mr.

Aſh, Mr. *Eades*, Maſter *Manning*, and other Miniſters.

14. That during the time he was Biſhop of the ſaid See of Norwich, hee did unlawfully compell the inhabitants of the ſeverall pariſhes, within that Diocese to raiſe the flowers of the Chancells, of their reſpective Churches, to raile in their Communion Tables, to remove the Pewes and Seats, and to make other alterations in the reſpective Churches; in the doing whereof the ſaid inhabitants, were put to great exceſſive, and unneceſſary charges and expences, amounting in the whole, to the ſumme of five thouſand pounds, and upwards, which ſaid charges and expences, hee did by unlawfull meanes and courſes, enforce the ſaid inhabitants to undergoe. And ſuch of the ſaid inhabitants, as did not obey the ſame, hee did vex, trouble and moleſt by preſentments, Citation, excommunications, tedious, and frequent Journeyes, and by attendances at the Courts of his Chancellor, and other his officialls, *viz.* the Church-wardens of Lin, Ipswich, S. *Edmunds Bury*, and others.

15. That for not comming up to the raile, to receive the holy communion, kneeling there before the table Altarwiſe, for not ſtanding up at the Goſpell, and for not obſerving and performing of his unlawfull innovations, and Injunctions, many other of his Majeſties ſubjects *viz.* *Peter Fiſher*, *Samuel Duncon*, *James Percivall*, *John Armiger*, *Thomas King* and others, have beene by him, his Chancellors, Viſitors, Commiſſaryes, and Officialls by his command and injunctions, much moleſted, diſquieted, and vexed in their eſtates and conſciences by Citations to the Courts, long attendance there, diſmiſſion, Fees, Excommunications, Penancies, and other Cenſures.

16. That by reaſon of the rigorous proſecutions, and dealings

dealings in the last precedent Articles mentioned, and by reason of the continuall superstitious bowing to, and afore the table set Altarwise, the suspending, silencing, driving away of the painfull preaching Ministers, the suppressing, and forbidding of Sermons, and prayer; the putting downe of Lectures, the suppressing meanes of knowledg, and salvation, and introducing ignorance, superstition, & prophanenesse, many of his Majesties subjects, to the number of three thousand, many of which used trades of spinning, weaving, knitting, and making of Cloth, and Stuffe, Stockings, and other manufactures of Woolls, that is to say, *Daniell Sunning*, *Michaell Metcalfe*, *John Berant*, *Nicholas Metcalfe*, *John Derant*, *Busby*, widdow *Mapes*, *Richard Cock*, *John Dicks*, *Francis Lawes*, *John Senty* and many others, some of them setting an hundred poore people on worke, have removed themselves, their families, and estates into Holland, and other parts beyond the Seas, and there set up and taught the Natives there, the said manufactures, to the great hinderance of trade in this kingdome, and to the impoverishing, and bringing to extreame want, very many who were by those parties formerly set on worke, to the great prejudice of his Majestie and his people.

17. That hee the said Bishop, finding the people to distaste his innovations hath often in publike, and private speeches declared in the said yeare 1636. That what hee did in the same, was by his Majesties command, whereby he contrary to the duty of his place, which he held under his Majestie, being Deane of his Majesties Royall Chappell, and contrary to the duty of a good and loyall subject, endeavoured to free himselfe of blame, and to raise an ill opinion of his Royall Majestie, in the hearts of his loving subjects.

18. That he the said *Matthew Wren*, being Bishop

of Norwich in the ſaid yeare, 1636. in the Tower Church in Ipswich, and other places, did in his owne perſonall ſuperſtitious and Idolatrous actions, and geſtures, in the adminiſtration of the Lords ſupper, conſecrating the bread, and wine, ſtanding at the Weſt ſide of the Table with his face to the Eaſt, and his back towards the people elevating the Bread, and Wine, ſo high as to be ſeene over his ſhoulders bowing low, either to or before them, when he after the elevation, and conſecration, had ſet them downe on the Table.

19. That he the more to manifeſt his Popiſh affection in the ſaid yeare 1636, cauſed a Crucifix, that is to ſay, the figure of Chriſt upon the Croſſe to be engraven upon his Epiſcopall Seale beſides the Armes of the See.

20. That he hath choſen & imployed ſuch men to be his Commiſſioners, Rurall Deanes, and to be his houſehold Chaplaines, whom he knew to be, and ſtand affected to his innovated courſes, and to popiſh ſuperſtition, and to be erroneous, and unſound in judgement and practiſe, as namely *M. Iohn Nouel*, M. *Edmond Mapletoft*, M. *Iohn Dunkin*, M. *Bouck*, M. *Dun*, and others.

21. That he hath very much oppreſſed divers Patrons of Churches by admitting without any colour of title his owne Chaplaines and others whom he affected into Livings, which became void within his Dioces, unjuſtly enforcing the true and right Patrons to long and chargeable ſuits to eviſt ſuch Incumbents, and to recover their own right, ſome of which he did againſt his Prieſtly word given to the ſaid Patrons or their friends in *verbo Sacerdotis* not to do the ſame. This he did in the caſe of one M. *Rivet*.

22. That he and others in the yeare 1635, ſould, or granted

granted away the profits of his Primary Viſitation for five hundred pounds over and above the charges of the Viſitation, and for the better benefit of the Farmer, ſet forth a book in the yeare 1636 intituled Articles to be inquired of within the dioces of Norwich, in the firſt Viſitation of *Matthew* Lord Biſhop of Norwich, conſiſting of 139 Articles, and wherein are contained the number of eight hundred ninety ſeven queſtions, according to all which, the Churchwardens were inforced to preſent upon paine of perjury. And ſome Churchwardens, that is to ſay, *Robert Langley*, *Charles Newton*, *Richard Hart*, *William Bull*, and *Zephany Ford*, and others not making preſentments accordingly, were cited, moleſted, and troubled, and injoyned penitance; notwithſtanding many of the ſaid Articles were ridiculous and impoſſible.

23. That the Churchwardens, and other men ſworne at the Viſitation, were inforced to have their preſentments written by Clarks ſpecially appointed by ſuch as bought the ſaid Viſitation, to whom they paid exceſſive ſummes of money for the ſame, ſome two and twenty ſhillings, as namely, *Richard Hurrell*, *Iohn Punchard*, and others, ſome more, ſome leſſe, for writing one preſentment, to the grievous oppreſſion of his Majeſties poore ſubjects in that dioces.

24. Whereas by the Lawes of this Realme no tythes ought to be paid out of the rents of houſes, nor is there any cuſtome or uſage in the City of Norwich for ſuch payment, yet the ſaid Biſhop indeavoured to draw the Citizens, and other inhabitants within the ſaid City againſt their wils and conſents to pay two ſhillings in the pound in liew of the tithes of houſes within the ſeverall Pariſhes of the ſaid City, unto the Miniſters there, of the ſaid reſpective pariſhes. And the better to effect this his unjuſt

unjust resolution, he did by false and undue suggestion in the fourteenth yeere of his Majesties reigne that now is, procure his Majestie to declare under his Highnesse great Seale of England his royall pleasure, That if any person, within the said City shall refuse to pay according to the said rate of two shillings the pound unto the Minister of any Parish within the said City, That the same be heard in the Court of Chancery, or in the Consistory of the Bishop of Norwich. And that in such case no prohibition against the said Bishop of Norwich, their Chancellors, or Commissaries in the said Courts of Consistory be granted. And if any such writ be at any time obtained, the Judges so granting the same, upon sight of his Highnesse said Order shall forthwith grant a consultation to the Minister desiring the same with his reasonable costs and charges for the same: which said order and decree under the great Seale of England tended to the violation of the oathes of the Judges, and was devised, contrived, and made by the said Bishop. And afterwards by his evill counsels and false surmises he did obtaine his Majesties royall consent thereunto, & by colour of the order aforesaid, and other the doings of the said Bishop, the Citizens and inhabitans of Norwich aforesaid, *viz.* *John Collar*, *Judith Perkeford*, and others, have beene inforced to pay the said two shillings in the pound in liew of tythes, or else by suits and other undue meanes beene much molested, and put to great charges and expences, contrary to the law, and justice.

25. That he assumed to himselfe an arbitrary power to compell the respective parishioners in the said dioces to pay great and excessive wages to parish Clarks, *viz.* the parishioners of Yarmouth, Congham, Tostock, and others, commanding his officers, that if any parishioner did refuse to pay such wages, they should certifie him their names, and he would send them into the High Commission

miſsion Court for example of the reſt. And that one or two out of Ipſwich might be taken for that purpoſe.

And the ſaid Commons by proteſtation ſaving to themſelves the liberties of exhibiting at any time hereafter any other accuſation or impeachment againſt the ſaid *Matthew Wren* late Biſhop of Norwich, and now Biſhop of Ely, and alſo of replying to the anſwer that he the ſaid *Matthew Wren* ſhall make unto the ſaid Articles, or any of them, or of offering proofe of the premiſſes or any other impeachments or accuſations that ſhall be exhibited by them as the caſe ſhal (according to the courſe of Parliaments) require, do pray that he the ſaid *Matth. Wren* may be called to anſwer the ſaid ſeverall crimes, and miſdemeanours, and receive ſuch condigne puniſhment as the ſame ſhall deſerve, and that ſuch further proceedings may be upon every of them had, and uſed againſt him, as is agreeable to law and juſtice.

FINIS.

FINIS.

A Neſt of Serpents

12.

Diſcovered.

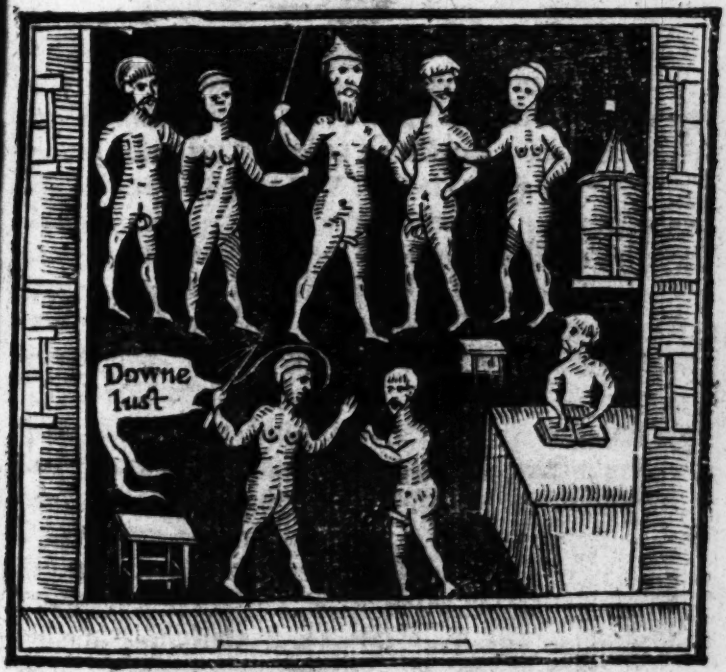
OR,

A knot of old Heretiques revived,

Called the

ADAMITES.

Wherein their originall, increaſe, and ſeverall ridiculous tenets are plainly layd open.



Printed in the yeare 1641.

A Perfect Discovery

OR,

A true relation of the original, progress, and revival of

ADAM'S

Wherein is clearly proved, from Scripture and reason, his true opinion

MUSEUM

The Nest of Serpents.

THat great enemy of mans happineſſe, that old Serpent the Divell, hath never ceaſed by one meanes or other, to moleſt and diſturb the peace and quietneſſe of the Church of Chriſt; an enemy from the beginning he hath been, is ſo, and will to his utmoſt remain ſuch to the children of God; it was foretold even by almighty God himſelf, in this maner, *ponam inimicitias, (i.e.) I will put enmity between thee & the woman, between thy ſeed & her ſeed*: This hath he practiſed by three maine engines, for ſometimes he afflicts & perſecutes the Church by bloudy and fiery perſecution, deſcribed lively by the great Dragon, perſecuting the woman with her child; if that way failes, as it doth pleaſe God oftimes to lend his Church a breathing ſpace, then he is as buſie to raiſe up dangerous and noyſome hereſies to diſturb her quietneſſe, and overthrow her happineſſe; and this is lively laid out to us in that Parable that our Saviour uſed, while the good man of the houſe ſlept, the wicked man came and ſowed tares; this is as fatall to the Church as the former, but if hee failes in both theſe, hee hath a third way, and that is to ſet up railing Schiſmaticks, which are like *Solomons* foxes

Geneſ. Chap. 3. verſ. 15.

Revel. Chap. 12. verſ. 1. 2. 3. 4.

foxes and little foxes that will destroy the vines. Saint *Paul* complaines that the Church of Corinth was thus troubled, all are dangerous though not all alike, all spring from the same originall; it would aske a long discourse to declare which is the most pernitious to the children of God, but it cannot be decided in this short tract. So that the first and last of these shall not bee treated of here, but onely the midlemost, and that is of heresie; the great oppressor of truth, faith, conscience and piety; it will be too tedious to shew what heresie is, and what makes a heriticke, how, and in what it differs from schisme; what fearefull effects they have wrought; by whom withstood and opposed in all ages, with their poysonous doctrines, conclusions, and their number; and therefore though they have swarmed in all Countries and Ages, before and since the Gospell, as *Ierome* writes against divers; *Augustine* reckons up and writes against ninty in his dayes, *Epiphanius* against eighty in his time, *Damascene* and divers others in their times; yet here you shall observe and note, but the true description of one only, and the rather because it is knowne that it is of late sprung up in this Nation, to the wonderment of all that heare of it; and the heresie is called by the name of the Adamites, which shall be truly described to give all men and women that are desirous good satisfaction in their particulars.

1. Their Originall.

These Hereticks (as *Epiphanius* writes) tooke their name from one called *Adam*, whose opinions saith hee, had no truth in them, but were meerely ridiculous: for both men and women (saith he) met as naked as they were when they came from their mothers womb,

and

and thus they performed all their readings, prayers, lectures, exercises and whatever else they undertooke, they lived obscurely and basely, seemed to admire continency, though they never observed it, never admitted of marriage, and called the place of their meeting the true Paradise; their first sprouting was under the reigne of the Emperour *Ælius Pertinax*, when *Victor* was Bishop of Rome, about the yeare of our Lord 194.

2. Their Doct.

They had wont usually to meete in hot houses or stoves, or in such places where they might have the conveniency of artificiall heate, to set their naturall heat on fire: they put off their cloaths at their entrance and had their officer to keepe them till they came out againe; the Seniors and the chiefe had their seats uppermost, the rest sate all naked, mixt as they entred men and women, there was some that boasted themselves virgins, if their owne word might be taken for verity, they seemed outwardly to dislike of adultry, yet they were not to be denied any woman, if they asked her of the chiefe Master, this *Epiphanius* testifieth of them.

Epiphanus adversus Hereses lib. 2. Tom. 1. pag. 458.

And though it was buried for a long time, yet by the subtilty of the divell it was againe set up by one *Adam Pastor*, as *Gulielmus Lindanus* relates it, from whom they that were his Disciples were called Adamites; and he broached strange heresies which they followed, as that Iesus Christ was but a meere man, and did with *Photinus* the hereticke deny his Divinity, then they hated and abhorred marriage as uncleane and sinfull in it selfe, because *Adam* knew not his wife (say they) till he had eaten of the forbidden fruite, and was

Lindanus in libro dubitantium dialago secundo.

driven out of paradise, they strive to imitate and equalize *Adam* his nakednesse.

But they had their maine Champion, one *Pickardus* borne in that part of Germany that lies next to France, who came from thence into Bohemia, *Sigismund* being then Emperour, and *John* the twentythird of that name Pope of Rome, in the yeare of our Lord 1414.

Æneas Sil. de orig. Bohem. cap. 41.

This *Pickard* being so seated in Bohemia (as *Æneas Silvius* reports it) by his delusions and subtle inveaglings got to his side a great company of the Country people as wel women as men, whom he perswaded he was the sonne of God, and gave them order to call him *Adam*, and told them they should goe all naked; now he raised up many strange points for his Disciples to learne; as first he allowed promiscuous copulation any man with any woman, whom he best liked, yet it must be done by his assent; if any had any motions to lust, hee might take any woman, by the hand and come to Mr. *Pickard* and say, I desire this woman then *Pickards* word was, goe, increase, and multiply; they received the sacrament naked, called their congregation the faithfull, and true children of God, and all such children who were begotten in that promiscuous way they termed free borne, and heires of paradise, with many other absurd and ridiculous positions.

Æneas Silvius relates this story of them, that they had possession of an Isle compassed with a river in Germany and there they kept their cheife residence, untill they were so bold and cruell that fortie men of this *Pickards* followers issued out of the Isle, and with their swords drawne in their hands entred into the next Villages and slew in a terrible manner above 200. Country

try men who they sayd were the sonnes of the divell, which cruelty of theirs was afterward revenged on them by *Zischa* who with his Army entred upon them and slew all as wel women as men, except two only which he reserved for publik scorn and mockery. Æneas Sil. loco. predict. cap. predict.

And there was a knot of them gathered together at Amsterdam (as *Lindanus* doth testifie) in the yeare 1535. who though they were well borne of honest parents and had great meanes to live plentifully upon, yet (saith he) *vidit nudos discurritare nostra Hollandia* (that is) they were seene goe all naked in Holland; many of these were so conceited and so void of reason, that they climbed naked to the tops of trees, and there would sit naked expecting Bread from heaven, until they fell downe halfe dead with hunger: a just punishment for such presumption.

I cannot let passe what *Augustine* has written against these Vipers: they are called Adamites pretending to ayme at his purity in paradise; they hate marriages, they beleive there should have beene none if hee had not sinned, and therfore they meet naked both men and women, they heare their lectures naked, pray naked, receive the sacrament naked, and their meeting they hold to be as pleasant as paradise. Augustin. de Hæres. ad quod vult Deum pag. 18. Tom. 6.

To shut up this with *Damascens* affirmation which is according to the former of *Augustines*; these heretiques (saith he) are so called from one *Adame*, more to be laugh'd at then considered, they have no true nor godly discipline, but all as well women as men come together naked, they are grosse dissemblers, deluding the world with pretended holinesse wheras their doctrine is the doctrine of divels, forbidding and hating marri- Damascen. de Hæres. pag. 688.

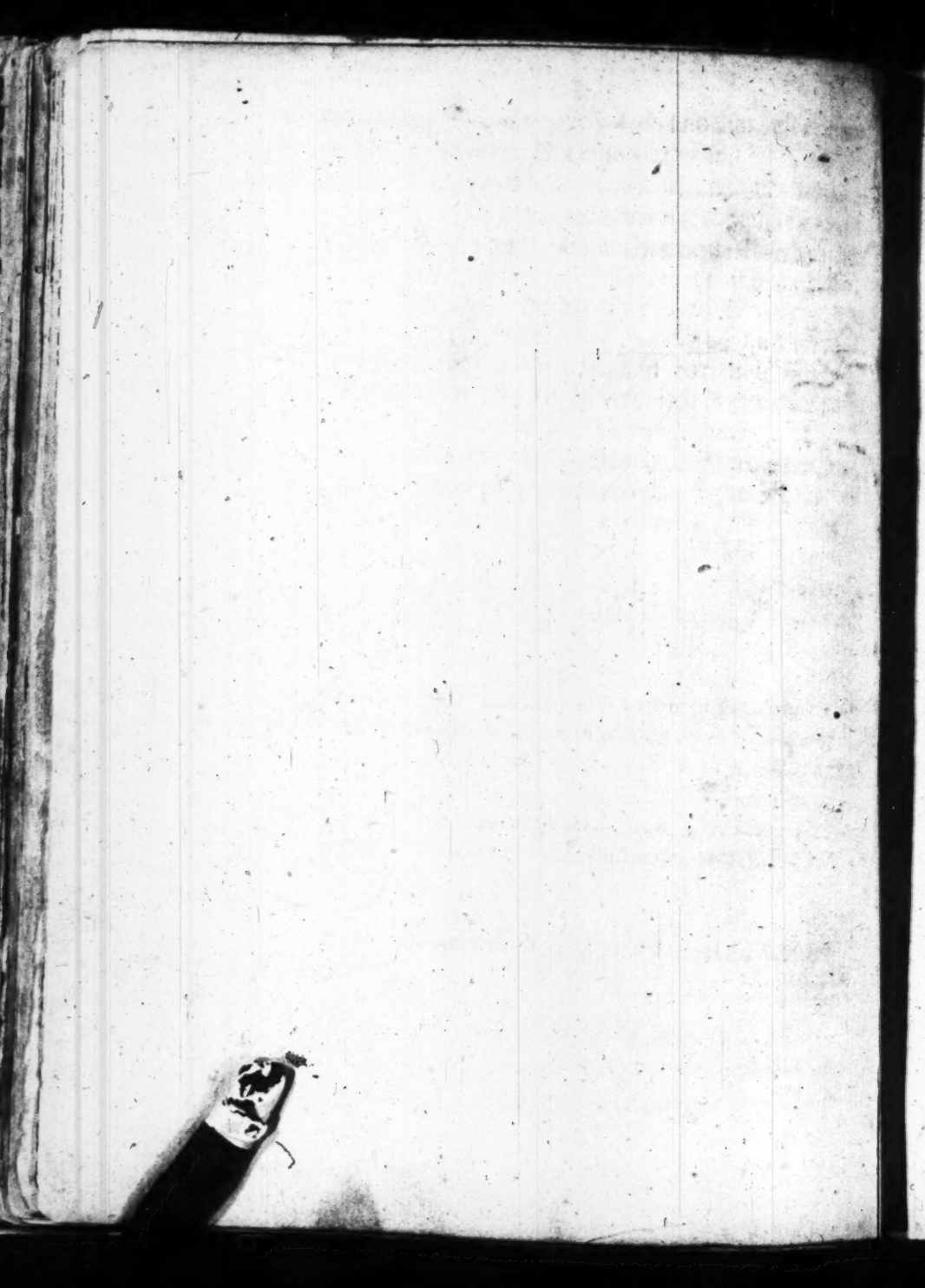
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age yet burning in luſt one towards another, eſteeming themſelves when met, in a true paradiſe.

Theſe Authors are cited to ſhew that it is not feigned what is written of them; now thoſe that have taken up the ſame names here, tis without queſtion but that they have rather added to theſe feareſull points then any waies leſſened them, they will ere long bee brought to light that their doings may be knowne and they ſhamed and juſtly puniſhed for their ignorant impudence, for as the Apoſtle ſaith, it is even a ſhame to ſpeake what is done of them in private; how juſt is it that God ſhould give them ſtrong deluſions becauſe they have delighted in unrighteouſneſſe, and therefore they ſhould believe lies? God keep all his ſervants from comming into their fooles paradiſe, and let all honeſt chriſtians ſay as once *Iacob* ſaid of his two ſons *Simeon* and *Levi*, my ſoul come not thou into their aſſemblies, nor be thou joyned to their meetings, for they ſtand in the way of ſinners and ſit in the ſeate of the ſcornfull.

Their meeting is ſomtime at Lambeth, at other times about Saint Katherines, ſometimes in the fields or in woods, at ſometimes in cellars, their ringleaders are laid out for, and no queſtion but they will bee caught in the middeſt of their leud and abhominable exerciſe, which is ſo ſcandalous, blaſphemous, heathenish and abhominable.

At their diſcovery more ſhall be written.



13

LADENSIVM AYTOKATÁKPIΣIS,

THE CANTERBVRIANS SELF-CONVICTION:

OR,

An evident demonſtration of the avowed *Arminianiſme, Poperie, and tyrannie of* that faction, by their owne confeſſions;

With a poſtſcript for the Perſonat Jeſuite *Lyſimachus Nicanor*, a prime **Canterburian.**

The third Edition augmented by the Author, with a large Supplement.

And corrected in Typographicke faults, not theſe onely which in a huge number did eſcape through negligence *and ignorance that Printer at* Amſterdam, *but theſe alſo, which in the very firſt Edition were but too many.*

Helped alſo in ſundry materiall Paſſages, wherein the Author hath received better information.

Printed for NATHANIEL BVTTER. 1641.

LADENSIVM

OR

Summa Capitum.

THE *Preface ſhoweth the unreaſonableneſſe of this new warre, That we have committed nothing againſt the late pacification: That compaſſion, hope, and all reaſon call now for peace at home; that at laſt we may get ſome order of our enemies abroad, That the* Canterburian *faction deſerves not ſo well of* England, *that armes in their favour ought to be taken againſt* Scotland: *We offer to inſtruct their inſupportable crimes by their owne writs: If armes be needleſſly taken in ſo evill a cauſe, they can not but end in an untimous repentance: In this nick of time very poore wits without preſumption may venture to ſpeake even to Parliaments; The obſtinate ſilence of the* Engliſh Divines *is prodigious.*

CHAP. I.

The delineation of the whole ſubſequent Treatiſe.

OUR *Adverſars decline to anſwere our firſt and chiefe challenge: The ſcope of this writ, All our plea is but one cleare ſyllogiſme, the Major whereof is the ſentence of our Iudge, the Minor, the confeſſion*

of our party, the concluſion a cleare and neceſſar conſequence from theſe two premiſſes.

CHAP. II.

The *Canterburians* avowed *Arminianiſme.*

ARminianiſme, *is a great and dangerous innovation of our Religion: King* James *his judgement ther-of: the great increaſe of* Arminianiſme *in* Scotland *by* Canterburies *meanes: King* Charles *his name ſtolne by* Canterburie, *to the defence of* Arminianiſme: *the* Iriſh *Church infected with* Arminianiſme *by* Canterburie: *the* Canterburians *in* England *teach the firſt and ſecond article of* Arminius: *why King* James *ſtiled* Arminians *Atheiſts: they teach the third and fourth article: Alſo the fifth: the* Arminians *in* England *advanced: their oppoſites diſgraced and perſecuted:* Canterburie *and his fellowes, contrare to the Kings Proclamation, goe on boldly to print, let be to preach* Arminian *tenets: A demonſtration of* Canterburies Arminianiſme *in the higheſt degree: they make* Arminianiſme *conſonant to the articles of* England, *and ſo not contrare to the Proclamation.*

CHAP. III.

The *Canterburians* profeſſed affection towards the pope and popery in groſſe.

ONce *they were ſuſpected of* Lutheraniſme, *but at laſt Poperie was found their marke: To make way for their deſignes, they cry downe the Popes* Antichriſtianiſme: *They are content to have the Popes au-*

thoritie

thoritie ſet up againe in England: *their mind to the Cardinalat: they affect much to be joined with the Church of* Rome *as ſhee ſtands.*

CHAP. IIII.

The *Canterburians* joine with *Rome* in her groſſeſt idolatries.

IN the middes of their denyalls, yet they avow their giving of religious adoration, to the very ſtock or ſtone of the altar: As much adoration of the elements they grant as the Papiſts require: In the matter of Jmages their full agreement with Rome. *About reliks they agree with Papiſts: they come neere to the invocation of Saints.*

CHAP. V.

The *Canterburians* avow their embracing of the popiſh hereſies and groſſeſt errours.

THey joine with Rome *in ſetting up traditions in prejudice of Scripture: In the doctrine of faith, juſtification, fulfilling of the Law, merit, they are fully Popiſh: In the doctrine of the Sacraments behold their Poperie: they are for the reerection of Monaſteries, and placing of Monks and Nunnes therein as of old: How neere they approach to Purgatorie and prayer for the dead.*

CHAP. VI.

Anent their Superſtitions.

FEw of all Romes *ſuperſtitions are againſt their ſtomack: They embrace the groſſeſt not only of their privat, but alſo of their publick ſuperſtitions.*

CHAP.

CHAP. VII.

The *Canterburians* embrace the Messe it selfe.

They cry downe so farre as they can all preaching: They approve the masse both for word and matter: The Scotish Litargie is much worse then the English: Many alterations into the Scotish, specially about the offertorie, the consecration, the Sacrifica, the Communion.

CAP. ULT.

The *Canterburian* maximes of Tyrannie.

THE tyrannous usurpation of the Canrerburians, *are as many and heavie as these of the Romish Clergie: King* Charles *hates all tyrannie: the* Canterburians *flatter him in much more power then ever he will take: they enable the Prince without advice of the church, to do in all Ecclesiastic all affairs what he thinks meet: They give to the King power to doe in the State what ever he will without the advice of his Parliament: In no imaginable case they will have the greatest tyrants resisted: What they give to Kings is not for any respect they have to Majestie, but for their owne ambitious and covetous ends.*

The chiefe witnesses which in *the following action are* brought in to depone.

WIlliam Lad *Archbishop of* Canterbury *in his speach before the Starre-chamber, in his relation of his conference with Iesuite* Fisher, *as it was the last*

laſt yeare amplified and reprinted by the Kings direction: In Andrewes opuſcula poſthuma, *ſet out by him, and dedicated to the King.*

B. Whyt of Eli *in his treatiſe upon the Sabbath, and his anſwere to the lawleſſe Dialogue.*

B. Montagu *of* Chicheſter *in his anſwer to the gagger, in his appeale, in his* antidiatribæ, *in his* apparatus, *in his* origines.

B. Hall *of* Exeter, *in his old Religion ſet out with his owne apologie, and the apologie of his friends M.* Chomley, *and M.* Butterfield: *In his remedie of profainneſſe.*

Peter Heylen *Chaplane in ordinar in his anſwer to* Burton *ſet out, as he ſayes, by the command of authority, as a full and onely Reply to be expected, againſt all the exceptions which commonly are taken at my Lord of* Canterbury *his actions, in his antidotum* Lincolinenſe *ſubſcribed by* Canterburies *Chaplane.*

D. Pottar, *Chaplane in ordinar, in his charity miſtaken, as he prints, at the command of authority.*

D. Laurence *chaplane in ordinar, in his ſermon preached before the King, and printed at the command of authority.*

D. poklingtoun *in his Sunday no Sabbath, in his* altare Chriſtianum, *ſubſcribed by* Canterburies Chaplane.

Chriſtopher Dow *in his anſwere to* Burton, *ſubſcribed by* Canterburies Chaplane.

Couzine *in his devotions, the fourth edition, ſubſcribed by the B. of* London *his owne hand.*

Chounæus *in his* collectiones Thelogicæ; *dedicated to my L. of* Canterburie, *and subscribed by his Chaplane.*

Shelfoord *in his five pious Sermons, printed at* Cambridge, *by the direction of the* Vice-chanceler D. Beel, *set out with a number of Epigrames Latine & English, by divers of the university fellowes, defended yet still by* Heylene, *and* Dow, *in their bookes, which* Canterbury *hath approved.*

Antonie Stafford *in his female glory, printed at* London, *and notwithstanding of all the challenges, made against it, yet still defended by* Heylene *&* Dow *in their approved writs.*

William Wats *in his sermon of apostolicall mortification.*

Giles Widowes *in his schismaticall* Puritan.

Edward Boughen *in his Sermon of order and decencie.*

Mr. Sp. of Queenes Colledge in Cambridge, in his Sermon of Confession.

Samuel Hoards *an his sermon at the* Metropoliticall visitation.

Mr. Tedders *in his sermon, at the* visitation *of the B. of* Norwitch, all subscribed by the hands of my L. of Canterburies Chaplane, Bray, Oliver-Baker, *or some others.*

THE

THE PREFACE

IT is fallen out much beſide our expectation that the ſtorme of war ſhould now againe begin to blow, when we did eſteeme that the mercy of GOD, and juſtice of our Prince had ſetled our Land in a firme Peace for many generations, at leaſt for many days, and ever while ſome appearance of provocation ſhould have ariſen from us, for the kindling of the wrath of our enraged enemies; whoſe fury though we know well not to be quite extinguiſhed, yet we did ſurely think it would not break forth in haſte in any publick and open flame, till ſome new matter had bin furniſhed, or ſome probable colour of a new quarrell could have beene alledged againſt us.

Wee did expect nothing leſſe then war.

When we have ſcattered that cloud of calumnies, which by their tongues and pens they had ſpread abroad of our rebellion, and many other odious crimes, when by our frequent ſupplications, informations, remonſtrances, declarations, and other writs, we have cleared abundantly the juſtice of our cauſe, the innocency of our proceedings to all the ingenuous mindes of the Ile, and to ſo many of our neighbour nations, as have bin deſirous to cognoſce of our affairs; when our gracious and juſt Prince, in the very heat of his wrath raiſed alone by their miſ-informations, even while armes were in his

Wee have committed nothing that can be pretended with any goodly colour for the breach of the late pacification.

hand, hath beene moved with the unanimous consent of all his English Counsel, of all his Commanders & whole army, to acknowledge us good and loyall subjects: And after a full hearing of our cause in his campe to professe his satisfaction, to pronounce us free of those crimes which before were falsly blazed of us, to send us all home in peace, with the tokens of his favor, with the hearty embracements of that army which came against us for our ruine: When we in a generall assembly of our Church, with the knowledge & full consent of his Majesties high Commissioner & whole counsel have justified our opposition to the innovation of our Religion & Lawes by the Prelates, our excommunication of them therefore, the renewing of our Covenant, and all the rest of our Ecclesiasticall proceedings; when our States in Parliament were going on in a sweet harmony to confirm the weaknesses & set right the disorders of our Estate, and that no farther then cleare equity, reason, law, yea the very words of the pacificatory edict did permit; when our whole people were minding nothing but quietnesse, having cast their necks under the feet of our reconciled King, put all their castles & canons in his hand, without any security, but the royall word, & received heartily all those fugitives who had taken armes in the Prelates cause, against their Country, having no other mind, but to sit down with joy, and go about our own long neglected businesse; praising God, & blessing the King: The martiall minds among us, panting for languor to be imployed over sea, for the honor of the crown; in spending their bloud against the insolent enemies of his Majesties house. While these are our onely thoughts, It was more then marveilous to us

that

that first the dumbe and obſcure whiſperings, and at once the loud blaſts, the open threats of a new more terrible & cruell war then before ſhould come to our ears, that our Caſtles ſhould be filled with ſtrangers, be provided with extraordinary victuals and munition, as againſt a preſent aſſault, or long ſiege: Many of our Nobles tempted to leave our cauſe; numbers of aſſays made to break the unity of all our Eſtates: And at laſt our Parliament commanded to ariſe, the commiſſioners therof, after a long & weariſome journy to Court, for the clearing of ſome ſurmiſed miſtakes about moods & forms of proceeding, refuſed preſence: A Parliamēt in England *indicted (as the rumour goeth) to ſpade that nation, our deareſt neighbors, with whom our cauſe is common, to imploy their means and armes againſt us, that ſo our old nationall and immortall wars may be renewed to make ſport to* Prelates, *& a bridge for the* Spaniard or French *to come over ſea and ſit downe maſters of the whole Ile, when both nations by mutuall wounds are diſabled for defence againſt the force of an enemy, ſo potent as either* France *or* Spain *are this day of themſelvs, without the aſſiſtance which too like ſhall be made them by the* Papiſts *of the Ile, and many moe, who will not faile to joyne for their own ends with any apparent victor.*

We admire how it is poſſible that inteſtine armes without any neceſſity ſhould be taken up at this ſeaſon when all the forces the whole Ile can ſpare are moſt earneſtly called for, by the tears of his Majeſties only ſiſter, by the bloud and long deſolation of her moſt miſerable Subjects, by the captivity and baniſhment of all her hopefull Children, Prince Charles, *lying daily under*

Compaſſion, hope, and all reaſon call now for peace at home, that at laſt we may get ſome order of our enemies abroad.

the hazard of the French *Kings mercie at* Paris, *the Prince* Robert *of the Emperors at* Vienne, *the reſt of that royall bloud lying ſo many yeares with their Mother, baniſhed in a ſtrange Country: Pitty would command us to put up all our homeward quarrels, though they were both great and many, let be to forge any, where none reall can be found: Yea, hope would allure us to try now, if ever, our Armes on thoſe ſpitefull Nations, the hereditary enemies of our Religion and of our Ile, when God hath made them contemptible by the cleere ſucceſſe he giveth daily to every one that riſeth againſt them:* Bannier *with a wing of the Swediſh Army, dwelling in ſpite of the* Emperor *all this yeare in the heart of his Countries, a part of* Weymers *forces with a little helpe from* France *triumphing on the* Rhene, *for all that* Baviere, Culen, *the* Emperor *or* Spaniard *can doe againſt them: That very ſtrong and great Armado all utterly cruſhed in our eyes by the* Hollanders *alone, without the aſſiſtance of any: The very* French, *not the beſt ſea-men, having lately beaten oftner then once the* Spaniſh *navies in the* Mediterran, *the* Spaniſh Empire *labouring of a dangerous fever both at home and abroad, the* Portugallians *in ſpite of* Philip, *crowning* Iohn of Braganza *for their King, the* Catalonians *putting themſelves in ſubjection to the* French Crown, Naples *and* Weſt-flanders *brangling, the Fleet of the States almoſt domineering in the* Weſtindian *ſeas. Shall we alone ſit ſtill for ever? ſhal we ſend always nought but baſe contemtible & derided ſupplications to theſe intractable Princes? ſhal we feed our ſelves ſtill with their ſcornfull promiſes, which ſo oft we have found, to our great diſgrace, moſt falſe? yea,*

yea, rather then to beat them by that abundance of power which we have, if God will give us an heart to imploy it, rather then to pull downe those tyrants who have shed rivers of Protestants bloud, who have long troden on the persons of our neerest friends, & in the, on our honour! Is it now meet we should choose to goe kill one another, alone for the bearing up of Prelats tailes, and that of Prelates as unworthy of respect as any that ever wore a Mytre. Let our kindred, let our friends, let all the Protestant churches perish, let our own lives & estates run never so evident an hazard, yet the Prelates pride must be borne up, their furious desire of revenge must be satiate; all their Mandamus in these dominiõs must be executed with greater severity & rigour then those of their brethren are this day in Italy or Spaine, or those of their grand-father at Rome.

To us surely it is a strange Paradox, that a Parliament of England so wise, grave, equitable a Court, as in all bygone times it hath ever proved, should be thought in danger at any time, let be now to be induced by any allurement, by any terrour, to submit themselves as Vallets and pages to the execution of the lusts, the furies and outragious counsels of Canterbury and his dependers, for they know much better then we, that the maine greevances both of their Church and state, have no other originall, no other fountaine, on Earth but those men. Who other but they have keeped our most gracious Prince at a distance from the countrey almost ever since he came to the Crowne? For whose cause have Parliaments these many yeares bin hindred to meet, and when they have met, beene quickly raised, to the unspeakable griefe and prejudice of the whole land, and

The Canterburian faction deserveth not so well of England that armes in their favour ought to be taken against Scotland.

& of all our friends abroad. By whose connivence is it that the idolatrous chappels of both the Queens in the most conspicuous places of the Court are so gorgeous & much frequented? Whose tolerance is it that at London three masse-priests are to be found for one Minister, that three hundreth of them reside in the city in ordinar, & six thousand at least in the country; If ye trust the Iesuits Catalogues to Rome? Whence comes their immunity fro the laws, who have set up cloisters for Monks and Nuns, let be houses for open Masses in divers cities of the Kings dominions? Why is our correspondence with the Pope no more secret, but our Agents avowedly sent to Rome, & his holinesse Nuntioes received here in state, & that such ones as in publik writs have lately defamed with unspeakable reproaches the person and birth of that most sacred Q. Elizabeth. Such actions, or at least long permission of such abominations doe they flow from any other but his Grace, the head and heart of the Cabbin Counsell? Did any other but he and his creatures, his legs and armes hinder always our effectuall allyance with the Swedes & French, when their armies did most flourish in Germany for the relief of the oppressed churches? Why was that poore Prince the King of Boheme to his dying day kept from any considerable helpe from Britaine? How was these young princes the other year permitted to take the fields with so small forces, that a very mean power of a silly commander beat them both, tooke the one captive, and put the other in his flight to an evident hazard of his life: Who moved that innocent Prince, after his escape, to take so strainge a counsell as the world now speaks of, and

when

when he was engadged, who did betray both his purpose and person to the French King, could any without the Cabbine understand the convey of such matters, and within that Cabbine does any come without his graces permission? Is not that man the evident author of all the Scotish broyles? Are not his letters extant, his holy hands interlynings of the Scotish service to be seen, his other writtes also are in our hands, making manifest that the beginning and continuance of that cursed worke hath no spring without his braine? when the King himselfe after ripe advisement and all about him both English *and* Scots *had returned in peace, who incontinent did change the face of the Court and revive that fire, which in the heart of the Prince and all his good Subjects was once closse dead.*

That a Parliament of England *will not only let such a man and his complices goe free, but to serve his humour, will be content to ingadge their lives and estates for the overthrow and inslaving of us their best neighbors, that over our carcases a path-way may be made for Bishops now, and at once for the* Pope *and* Spaniard *to tred on the neck both of their bodies & souls, we cannot beleeve. Yet if any such things should be propounded (for what dare not effronted impudence attempt) we would require that sage Senat before they passe any bloudy sentence of war against us to consider a little the quality of that party for whose cause they take armes, we offer to instruct to the full satisfaction of the whole world of free & imprejudicate minds, not by fleeing reports, not by probable likelihoods, not by the sentences of the gravest and most solemne judicatories of this land, our two last generall assemblies & late parliament, who at far greater*

Wee offer to instruct by the writs of our partie their unsupportable crimes.

ter length & with more mature adviſement did ingroſce of thoſe cauſes, then ever any Aſſembly or Parliament amongſt us, ſince the firſt founding of our Church and Kingdome did reſolve upon any matter whatſoever: All thoſe meanes of probation we ſhall ſet aſide and take us alone to the mouth of our very adverſaries. If by their owne teſtimony we make it evident, that beſide books, ceremonies, and Biſhops which make the proper and particular quarrell of this nationall Kirk againſt them, they are guilty of groſſe Arminianiſme, *plain Popery, and of ſetting up of barbarous tyrannie, which is the common quarrell of the Kirk of* England, *of all the reformed Kirks, and of all men who deſire not to live and die in the fetters of ſlavery. If we demonſtrate, not ſo much by their preachings and practiſes amongſt us, as by their maximes printed with priviledge among your ſelves, which to this day, though oft preſſed thereto, they have never recanted. If we ſhew that yet ſtill they ſtifly avow all the articles of* Arminius, *a number of the groſſeſt abominations of Popery, ſpecially the authority of the ſea of* Rome, *that they urge concluſions which will force you without any reluctance, ſo much as by a verball proteſtation, not onely to give way unto any iniquitie whatſoever, either in kirk or ſtate, whereto they can get ſtolen the pretext of the Kings name; but alſo to lay downe your neck under the yoke of the King of Spaine, if once he had any footting in this Ile, without any further reſiſtance; though in your church by force that Tyrant ſhould ſet up the Latine Meſſe inplace of the Bible, and in your ſtate for your* Magna Charta *and acts of Parliament, the lawes of Caſtile, though in your eyes he ſhould deſtroy the whole race of the royall family, though*

the remainder of the Nobility and Gentry in the land ſhould be ſent over by him, ſome to worke in fetters in his Mines of Peru, Others in chaynes to row all their dayes in his gallayes in the Mediterrane, *for all theſe or any other imaginable acts of tyrannie that could eſcape the wicked head of any mad* Nero, *of any monſtrous* Caligula; *theſe men doe openly take upon them to perſwade that no kind of reſiſtance for defence can be made by the whole States of a land, though ſitting in Parliament, with a moſt harmonious conſent, no more nor the Jewes might have done againſt* Nabuchadnezer, *or the Chriſtians of old againſt the Pagane Emperours, or the Greek Church this day againſt the grand* Signieur *in* Conſtantinople, *that all our forbeares both* Engliſh *and* Scots *in their manifold bickerings againſt the miſleaders of their Princes, againſt the tyrannizing factions of Court, were ever Traytors and Rebels, and ought to have loſed their heads and lands for their preſumption to defend their liberties, againſt the intolerable inſolencies of a pack of runigat Villanes, and for their boldneſſe, to faſten the tottering Crowne upon the head of their Kings: all ſuch Services of our Anteceſſours to King and Country, were treacherous inſurrections.*

If for all theſe their crimes I make ſpeak before you no other witneſſes then their own tongues, I truſt there ſhall not remain in your minds the leaſt ſhadow of any ſcruple to believe my allegations, nor in your wils the leaſt inclination to joine with the counſels of ſo polluted and ſelf-convicted perſons: And if to men whoſe open profeſſion in their printed bookes, let be ſecret practiſes, leades to ſo wicked ends ſo far contrare to the glorie of God, to the honour and ſafety of our King, to

Armes needfully taken in ſo evill a cauſe can not but end in an untimous repentance.

the well of us all, whether in Soule, body, estate, children, or any thing that is deare to us, yee would lend your armes against us; we believe the Lord of Hosts, the righteous Judge would be opposite to you, and make hundreds of your men in so evill a cause flee before ten of ours: Or, if it were the profound and unsearchable pleasure of the God of Armies, to make you for a time a scourge to beat us, for our manifold transgressions, yet when yee had obtained all the Prelats intentions, when wee for our other sins were tred under your feet, we would for all that hope to die with great comfort and courage, as defenders of the truth of God, of the liberties and lawes of our Country, of the true good and honour of the Crown and Royall Familie: All which as wee take it, one of the most wicked and unnaturall factions that ever this Isle did breed, are manifestly oppugning: yet certainly, we could not but leave in our Testament to you our unjust oppressors the legacie of an untimous repentance; for when yee have killed thousands of us, and banished the rest out of the Isle, when on the back of our departure, your sweet fosters the Bishops have brought the Pope upon you and your children; when a French or Spanish invasion doth threaten you with a slavish conquest; Will yee not then all, and above all our gracious Prince regrate, that he hath beene so evill advised, as to have put so many of his brave Subjects to the cruell sword, who were very able & most willing to haue done him noble service against these forraine usurpers? Would not at such a time, that is too likely to be at hand, if our Prelates advises now be followed, both his Majestie, and all of you who shall remaine in life, be most earnest recallers not onely of your

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owne Country-men, (many thousands whereof yee know have lately by Episcopall tyranny beene cast out from their homes, as far as to the worlds end, among the savadge Americans) but also the reliques of our ruine from their banishment, with as great diligence as in the time of Fergus the second, the inhabitants of this land did recall our ancestors, when by the fraud and force of a wicked faction they were the most part killed, and the rest sent over Sea in banishment. It were better by much, before the remedilesse stroke be given, to be well advised, then out of time to sigh, when the millions of lost lives, when the happinesse of our true Religion, when the liberties of both the nations, once thrown away by our owne hands, can not againe bee recovered.

In this nick of time very poore wittes without presumption may venture to speake to Parliaments.

To the end therefore that such lamentable inconveniences may be eshewed, and your Honors the more animate to deny your power to those, who now possibilie may crave to have it abused against us without cause, beside numbers of pressing reasons, wherewith I doubt not every wise man amongst you is come well enough instructed from his owne considerations, and which I trust shall be further presented in plenty by these of our Nation, who have ever beene at the head of our affaires, whom God hath still enabled to cleare the justice and necessitie of all our proceedings hitherto, to the minds of all, save our infatuat adversaries, whom superstition and rage hath blinded. If it might be your Honours pleasure when all the rest have ended, I could wish that euen unto me, a little audience were given: my zeale to the truth of God, to the peace of this Isle, to the honour of our deare and gratious Soveraigne, imboldeneth

neth me to offer even my little myte of information. This is a period of time, when the obstinate silence of those who are most obliged by their places and gifts to speake, must open the mouths of sundrie, who are not by much so able; verie babes, yea stones must finde a tongue when Pharisees deny their testimonie to CHRIST. Dumbe men will get words when a father, when a King, let bee a whole kingdome, by the wickednesse of a few, is put in extreme perrill of ruine: An Asse will finde language when the devouring sword of an Angel if drawne against the Master. Nothing more common in the Roman Annals, then the speaches of very Oxen, before any calamitie of the Common-wealth: The claiking of Geese did at a time preserve the Capitoll: Amiclæ was lost by too much silence: The neglect of the voice of a Damosel, the contempt of Cassandraes warning, the casting of her in bands, for her true but unpleasant speach, did bring the Trojane horse within the wals, and with it the quick ruine both of the city and Kingdome.

An offer deserving a little audience.

I hope then that the greatnesse of my undertaking may purchase me a little audience: for I offer to make you all see with your owne eyes, and heare with your owne eares the Canterburians to declare by their owne tongues, and write downe under their own hands their cleare mindes, to bring in our Church Arminianisme, and compleet Popery, and in our State a slavery no lesse then Turkish. If yee finde that I prove my offer, I trust I may bee confident of your wisedomes, that though Cicero himselfe, and with him Demosthenes as a second, and Orpheus with the enchantments of his tongue and harp, as a third

marrow

marrow, ſhould come to perſwade, yet that none of you ſhall ever bee moved by all their oratorie, to eſpouſe the quarrels of ſo unhappy men. If I faile in my faire undertaking, let me bee condemned of temeritie, and no houre of your leaſure be ever again imployed, in taking notice of any more of my complaints: But till my vanity bee found, I will expect aſſuredly from your Honours one hearing, if it were but to waken many an able wit, and nimble pen, in that your venerable Houſe of Convocation; Numbers there, if they would ſpeake their knowledge, could tell other tales then ever I heard in an out-corner of the Iſle, farre from the ſecrets of State, and all poſsibilitie of intelligence how many affaires in the World doe goe.

It is one of the wonders of the World, how many of the Engliſh Divines can at this time be ſo dumbe, who could well, if they pleaſed, paint out before your eyes with a Sun-beame all the crimes I ſpeake of in that head and members. It is ſtrange that the pilloring of ſome few, that the ſlitting of Baſtwickes *and* Burtownsnoſe, *the branding of* Prinnes *cheeke, the cutting of* Lightouns *eares, the ſcourging of* Lylburne *through the City, the cloſe keeping of* Lincolne; *and the murthering of others by famine, colde, vermine, ſtinke, and other miſeries in the caves and vaults of the Biſhops houſes of inquiſition, ſhould bind up the mouthes of all the reſt of the learned. England wont not in the dayes of hotteſt perſecution, in the very Marian times, to be ſo ſcant of faithfull witneſſes to the truth of Chriſt, we can not now conjecture what is become of that zeale to the true Religion, which*

The ſilence of the Engliſh Divines is prodigious.

which we are perſwaded lyes in the heart of many thouſands in that gracious Kirk; we truſt indeed that this long lurking, and too too long ſilence of the Saints there, ſhall breake out at once in ſome hundreths of trumpets and lampes, ſhining and ſhouting, to the joy of all the reformed Churches, againſt the campe of theſe enemies to God, and the King; that quickly it may be ſo, behold I here firſt upon all hazards doe breake my pitcher, doe hold out my lampe, and blow my trumpet before the Commiſſioners of the whole Kingdome, offering to convince that prevalent faction by their owne mouth, of Arminianiſme, *Poperie, and tyrannie.*

BRITISH MUSEUM

The

The main ſcope and delineation *of the ſubſequent Treatiſe.*

Chap. I.

OUr Adverſaries are very unwilling to ſuffer to appeare, that there is any further debate betwixt them and us, but what is proper unto our Church, & doth ariſe from the Service Book, Canons, & Epiſcopacie, which they have preſſed upon us with violence, againſt all Order Eccleſiaſticall and Civill: In the mean time, leſt they become the ſacrifices of the publike hatred of others, in a ſubtle Sophiſtication they labour to hide the notable wrongs and affronts which they have done openly to the Reformed Religion, to the Churches of England, and all the Reformed Churches in

Our adverſaries decline to anſwer our greateſt challenge.

in the main and moſt materiall queſtions debated againſt the Papiſts ever ſince the reformation: for ſuch as profeſſe themſelves our enemies, and are moſt buſie to ſtirre up our gracious Prince to armes againſt us; do wilfully diſſemble their knowledg of any other controverſie betweene them and us, but that which properly concerneth us, and rubbeth not upon any other Church. In this their doing the Judicious may perceive their manifold deceit, whereby they would delude the ſimple, and many wittie worldlings do deceive themſelves: Firſt, they would have the world to think that wee obſtinately refuſe to obey the Magiſtrate, in the point of things indifferent, And therefore unneceſſarily, and in a fooliſh preciſeneſſe draw upon ourſelves the wrath of the King. Secondly, when in our late Aſſemblies, the order of our Church is made known, and the ſeeds of ſuperſtition, hereſie, idolatrie and antichriſtian tyranny are diſcovered in the ſervice Booke and Canons, they wipe their mouth, they ſay, No ſuch thing is meant; and that wee may upon the like occaſion blame the ſervice Booke of England. Thirdly, when by the occaſion of the former quarrellings, their palpable Poperie and Arminianiſme are ſet before their eyes, and their perverſe intentions, deſires, and endeavours, of the change of Religion and lawes are upon other grounds then upon the ſervice Booke and Canons objected againſt them; they ſtop their eares, or at leaſt ſhut their mouths, and anſwer nothing. This challenge they ſtill decline and misken; they will not let it be heard, let bee to anſwer to it; And

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for to make out their tergiverſation, for to daſh away allutterly this our proceſſe, they have bin long plying their great engine; and at laſt have wrought their yondmoſt *myne* to that perfection, that it is now ready to ſpring under our wals. By their flattering calumnies they have drawne the Prince againe to arms, for the overthrow of us their challengers, and for the affrighting by the terrour of armies on foot all others elſwhere, from commencing any ſuch action againſt them.

As for us, truly it were the greateſt happineſſe we do wiſh for out of Heaven, to live peaceably in all ſubmiſſion and obedience, under the wings of our gracious Soveraigne, and it is to us a bitterneſſe as gall, as wormwood, as death to be neceſſitate to any conteſt, to any contradictory tearms, let be an armed defence, againſt any whom hee is pleaſed to defend: Yea certainly, it were the great joy of our hearts, to receive theſe very men, our mortall enemies, into the arms of our affection, upon any probable ſignes in them, of their ſincere griefe, for the huge wrongs they have intended, and done to their Mother-church and Country. But when this felicity is denied, and nothing in them doth yet appeare but induration, and a malicions obſtinacie; going on madly through a deſperate deſire of revenge, to move a very ſweet Prince for their cauſe to ſhed his own bloud, to rent his own bowels, to cut off his own members, what ſhall wee doe but complain to GOD, and offer to the Worlds eyes the true cauſe of our ſufferings, the true grounds of this Epiſcopall warre, or rather not Epiſcopall but

The ſcope of the treatiſe.

Canterburian broyle? for wee judge ſundry Biſhops in the Iſle to be very free of theſe miſchiefs, and believe that divers of them would gladly demonſtrate their innocency, if ſo be my Lord of *Canterbury* and his dependants, were in any way to receive from the Kings juſtice ſome part of their deſerveings.

Howſoever, that wee may give a teſtimony to the truth of GOD, which wee are like at once to ſeale with our bloud, wee will offer to the view of all Reformed Churches, and above the reſt to our neereſt and ſibbeſt ſiſter of *England*, as it were in a Table, divers of theſe errours, which our party firſt by craft and ſubtilty, but now by extreame violence of fire and ſword, are labouring to bring upon us; to the end that our deare brethren underſtanding our ſufferings in the defence of ſuch a cauſe, may be the more willing at this time to contribute for our aſſiſtance from God, the helpe of their earneſt Prayers, and for ever hereafter to condole with the more hearty compaſsion, any miſery which poſsibly may befall us, in ſuch a quarrell.

All our plea is but one cleer ſyllogiſme.

Albeit truly our hopes are yet greater then our feares, if we could become ſo happy as once to get our plea but entred before our Prince; for wee can hardly conceive what in reaſon ſhould hinder our full aſſurance of a favourable deciſion from that Sacred mouth, whoſe naturall equity the World knows in all cauſes whereof he is impartially informed, ſince our whole action is nought but one formall argument, whereof the *Major* is the verdict of our judge, the *Minor* ſhall be the open and avowed

vowed Teſtimony of our party, need wee feare that either our Judge or party will be ſo irrationall as to venture upon the deniall of a concluſion, whereof both the premiſſes is their own open profeſsion?

Our *Major* is this: Who ever in the Kings Dominions ſpreads abroad Popery or any doctrine oppoſite to the Religion and Laws of the Land, now eſtabliſhed, ought not to be countenanced, but ſeverely puniſhed by the King. This *Major* the King hath made certaine to us in his frequent moſt ſolemne aſſeverations, not only at his Coronation both here and in *England*, in his Proclamations both here and there, (*a*) but alſo in his late large Declaration, oftimes giving out his reſolution to live and die in the reformed Proteſtant Religion, oppoſite to all Popery; to maintaine his eſtabliſhed Laws; and in nothing to permit the enervating of them: Yea, this reſolution of the King is ſo peremptory,

The Major thereof.

(*a*) Neither ſhall We ever give way to the authorizing of any thing, whereby any innovation may ſteale or creepe into the Church, but ſhall preſerve that unitie of doctrine and diſcipline, eſtabliſhed in Queen *Eliſabets* Reigne, whereby the Church of *England* have ſtood and flouriſhed, ſince *Proclam. ſolving the Parl. of England*, 1628. and therefore once for all, we have thought fit to declare, and hereby to aſſure all our good people, that we neither were, are, nor ever (by the grace of God) ſhall be ſtained with Popiſh ſuperſtition, but by the contrary, are reſolved to maintain the true Proteſtant Religion, already profeſſed within this our ancient Kingdome. We neither intend innovation in Religion or Laws, *Proclam. Iune* 8. 1638. to free all our good Subjects of the leaſt ſuſpition of any intention in us, to innovate any thing either in Religion or Laws, and to ſatisfie not only their deſires, but even their doubts. Wee have diſcharged, &c. *Proclam. Septemb.* 22. 1638. and to give all his Majeſties people full aſſurance, that hee never intended to admit any alteration or change in the true Religion profeſſed within this Kingdome, and that they may be truly and fully ſatisfied of the reality of his intentions, and integrity of the ſame, his Majeſty hath been pleaſed to require and command all his good Subjects, to ſubſcribe the Confeſſion of Faith, formerly ſigned by his deare Father, in *Anno* 1580: and it is his Majeſties will that this be inſert and regiſtred in the Books of Aſſembly, as a teſtimony to poſterity, not only of the ſincerity of his intentions to the ſaid true Religion, but alſo of his reſolution to maintain and defend the ſame, and his Subjects in the profeſſion thereof, *Proclam. Decemb.* 18. 1638.

remptory, and publikely avowed, that *Canterbury* himselfe dare not but applaud thereto; (*b*) in his *Starre-chamber Speech*, who can seeme more forward then hee for the great equity, to punish condignely all who would but mint to bring in any popery in this Isle, or assay to make any innovation in Religion or Lawes? Wee believe indeed that the man doth but juggle with the World in his faire ambiguous generalities, being content to inveigh as much against popery and innovation as we could wish, upon hopes ever when it comes to any particular of the grossest popery wee can name, by his subtile distinctions and disputations to slide out of our hands: But wee are perswaded what ever may be the juggling of sophisticating Bishops, yet the magnanimous ingenuity, the Royall integrity of our gracious Soveraigne is not compatible with such fraudulent equivocations, as to proclaime his detestation of popery in generals, and not thereby to give us a full assurance of his abhorring every particular, which all the orthodox Preachers of this Isle since the Reformation, by Queene *Elisabet* and King *James* allowance have ever condemned as popish errours. Our Major then wee trust may be past as unquestionable.

(*b*) If any prelate would labour to bring in the superstitions of the Church of Rome, I doe not only leave him to Gods iudgment, but if his irreligious falshood can be discovered, also to shame and severe punishment from the State, and in any just way, no mans hands should be sooner against him then mine.

The Minor.

Wee subjoine our Minor, But so it is that *Canterbury* and his dependars, men raised, and yet maintained by him, have openly in their printed bookes, without any recantation or punishment to this day spread abroad in all the Kings dominions, doctrines opposite to our Religion and lawes, especially the most points of the grossest poperie. In reason all

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our bickering ought to be here alone. This Minor I offer to instruct, and that by no other middes then the testimony of their own pens. If I doe so to the full satisfaction of all, who know what are the particular heads of the reformed Religion, and what the tenets of Popery opposite thereto, what are the lawes standing in all the three dominions, and what the contrary maximes of the *Turkish* empire, wherewith *Machiavelists* this day every where are labouring to poyson the eares of all Christian Princes, for enervating the laws and liberties of their Kinngdomes: I hope that reason and justice which stand night and day attending on either side of King *Charles* throne will not fail to perswade the chearfull embracement of the conclusion, which follows by a cleare and naturall necessity, from the forenamed premisses, to wit, that *Canterbury* and his dependars in all the three dominions ought not to be countenanced by the King, but severely punished: Let be that for their pastime a bloody and hazardous war should be raised in so unseasonable a time, for the undoing of that countrie and Church which God hath honoured with the birth and baptisme, both of his Majesties owne person, and of his renowmed father, and to the which both of them as all their hundreth and six glorious Predecessors, are endebted before God, and the World, all their Prerogatives both of nature, grace, and estate, so much as any Princes were ever to their mother Church and native country.

The conclusion.

CHAP.

Chap. II.

The Canterburians *avowed* *Arminianiſme.*

Arminianiſme a great and dangerous innovation of Religion.

ARminianiſme how great and dangerous an innovation of the reformed Religion it is, we may learne by the late experiences of our neighbours, when that weed began to ſpread among them. The States of *Holland* have declared in many paſſages of their Dordracen Synod, that they found it a more ready meane to overthrow both their Church and State, then all the engines, policies, armes which the Pope, and Spaniard, in any bygone time had uſed againſt them. The Church of *France* the other yeare, when *Amirot*, and *Teſtard*, and ſome few of their Divines, were but ſurmiſed to incline a little towards ſome ſmall twigs of one article of *Arminius*, was ſo affrighted, that they reſted not till in a generall Aſſembly at *Alenzon*, they did run together for the extinguiſhing of the firſt ſparkes as it were of a common fire. When *P. Baro* in *Cambridge* began to run a little on this rock, how carefull was my Lord of *Canterbury* and the Biſhops then in their meeting at *Lambeth* for the cruſhing of that *Cockatrice* in the egge? when that ſerpent again in the ſame place began to ſet up the noſe in the writtes of *Thomſon*, how carefull was the Biſhops then by the hand of their brother of *Salisbury* Doctor *Abbots* to cut of the head of that monſter? But what ſpeake wee of the Churches reformed? The very Synagogue of *Rome* whoſe conſcience

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is enlarged as the Hell to ſwallow downe the vileſt morſels of the moſt lewd errours that Antichriſt can preſent, yet did they ſticke much at this bone, when the Jeſuit *Molina* began to draw out theſe dregs of *Pelagianiſme* from the long neglected pits of ſome obſcure Schoolmen, what clamours were raiſed there, not only by *Alvarez* and his followers, but alſo by numbers of Prelats and ſome great Princes, till the credit of the Jeſuits in the Court of *Rome*, and the wiſdome of the Conſiſtory prognoſticating a new rent in their Church did procure from the Pope a peremptory injunction of ſilence to both ſides, on all higheſt paines: hoping if the *Dominicans* mouthes were once ſtopped, that the Jeſuits by their familiar arts, and ſilent policies would at laſt worke out their intended point, which indeed ſince that time, they have wel-neare fully gained.

King *James* judgment of *Arminianiſme*.

But to King *Charles* eye no evidence uſeth to be ſo demonſtrative, as that which commeth from the learned hand of his bleſſed Father. Would wee know how gracious a plant *Arminianiſme* and the dreſſers of it will prove in *England*, or any where elſe, adviſe with King *James*, who after full tryall and long conſultation about this emergent, with the Divines of his Court, eſpecially the late Archbiſhop *Abbots*, gave out at laſt his Decree in print, and that in Latine, not only for a preſent declaration to the States of *Holland*, of his minde againſt *Vorſtius*, and a cleere confeſsion of his Faith in thoſe points to the Chriſtian World, but above all to remayne a perpetuall Regiſter for his Heires and

Succeſſors, of his faithfull adviſe, if after his death their Kingdomes ſhould be ever in danger to be peſtered with that wicked ſeed.

In that Treatiſe, his Majeſty doth firſt (*a*) avow all them to be groſſe Lyers, who do not bluſh to affirme that any of the *Arminian* Articles, even that moſt plauſible one of the Saints Apoſtaſie are conſonant with the Doctrine or Articles of the Church of *England*. (*b*) He ſtyleth *Bertius* for ſuch a ſlander, a very impudent and brazen-faced man. Secondly, (*c*) Hee pronounceth theſe Doctrines of *Arminius* to be Hereſies lately revived and damnable to the Hels from whence they come. Thirdly, (*d*) That *Bertius* for the very title of his booke, The Saints apoſtaſie deſerved burning. Fourthly, (*e*) That *Arminius* and his Scholars were to be reputed peſts, enemies to God, proud, ſchiſmaticall, hereticall, Atheiſts. Fifthly, (*f*) Hee affirmeth that their toleration would not faile to bring upon the heads of their Tolerators let be favourers, Gods malediction, an evill report, ſlander and infamy with all the Churches abroad, and certaine Schiſme, Diviſion and Tumults at home. Shall wee then make any doubt of King *Charles* full contentment, that wee avow *Arminianiſme*, to be ſuch a dangerous innovation of our Religion as the reformed Churches abroad, and his Father at home hath taught us to count it where ever it is found.

(*a*) *Declarat. contra Vorſt. pag.* 15. *Non erubeſcit ita craſſe mentiri ut affirmet hæreſes libro ſuo expreſſas à profeſſione Eccleſiæ Anglicanæ non diſſentire.*

(*b*) *Ibid. p.* 12. *Gnaviter impuden. & ſervicivis.*

(*c*) *Ibid. pag.* 18. *Deteſtandæ hæreſes noviter exortæ, maturè extinguendæ & ad uſque inferos unde manarint, relegandæ.*

(*d*) *Ibid. pag.* 12. *Sola inſcriptio clamat igni damnandum.*

(*e*) *Ibid pag.* 14. *Inimicus Deo Arminius cujus diſcipuli peſtes, arrogantes, hærctici,* atheoi(*ectarii.*

(*f*) *Ibid. pag.* 15. *A Deo maledictionem, apud Eccleſias omnes infamiam, in Republica perpetuâ diſtractionem.*

The great increaſe of *Arminians* in *Scotland*, by *Canterburies* means.

Notwithſtanding this bitter root amongſt us was ſetting up the head of late very boldly in all the prime places of our Kingdome, wee have had ſince the reformation many bickerings about the Church govern-

Government and Ceremonies, but in matters of Doctrine never any Controverſie was knowne, till ſome yeares agoe a favourable aire from the mouth of Doctour *Lad* at Court began to blow upon theſe unhappy ſeeds of *Arminius*. No ſooner was thoſe Southwinds ſenſible in our climate, but at once in S. *Andrews*, *Edinburg*, *Aberdeen*, and about *Glaſgow*, that weed began to ſpring amaine. Doctour *Wederburn* in the new Colledge of Saint *Andrews* did ſtuffe his Dictates to the young Students in Divinity with theſe errours. This man upon the feares of our Churches cenſure, having fled the Countrey, was very tenderly embraced by his Grace at Court and well rewarded with a faire Benefice in *England*, for his labours: But to the end his talents ſhould not lye hid, although a man very unmeet either for preaching or government, hee was ſent downe tous, without the knowledge of our Church, by *Canterburies* only favour, to be Biſhop of *Dumblane*, for this purpoſe mainly, that in the *Royall Chappell*, whereof that Biſhop is alwayes Dean, hee might in deſpite of all our Presbyteries weave out the web he had begun in Saint *Andrews*. So quickly there was erected a ſociety of twenty foure Royall Chaplains, who were thought fitteſt of the whole Clergie of the Kingdome, to be allured with hopes of favour from Court, to preach to the State the Deans *Arminian* tenets. In *Edinburgh*, Maſter *Sydſerfe* did peartly play his part, and for the reward of his boldneſſe, had caſt in his lap in a trace the Deanry of *Edinburgh*, the Biſhoprick of *Brechen*, and laſt of *Galloway*, with full hopes in a ſhort time of an Archbiſhops

biſhops cloake. In the North, Doctour *Forbes* the only Father of the moſt of thoſe who fell away from the Doctrine of our Church, came too good ſpeed in his evill labours, and for his pains was honoured with the firſt ſeate in the new erected Chaire of our principall Citie. Others about *Glaſgow* made their preaching of the *Arminian* errours the pathway to their aſſured advancement. In our generall Aſſembly wee found that this cockle was comming up apace in very many furrows of our field: Some of it we were forced, albeit to our great griefe, to draw up and caſt over the dyke, which at once was received and replanted in *England*, in too good a ſoyle.

The Kings name ſtolne by *Canterburie* to the defence of *Arminianiſme*.

Wee confeſſe, that it happened not much beſide our expectation, that our *Arminians* after the cenſure of our Church ſhould at Court have beene too graciouſly received and ſheltered in the Sanctuary of his Grace at *Lambeth*; But, this indeed, did and doth ſtill aſtoniſh us all, that any ſhould have been ſo bold as to have ſtolne King *Charles* name to a printed Declaration, wherein not only our generall Aſſembly is condemned for uſing any cenſure at all againſt any for the crime of *Arminianiſme*: (g) But alſo *Arminius* Articles are all-utterly ſlighted and pronounced to be of ſo obſcure & intricate a nature that both our Aſſembly was too peart to make any determination about them, and that many of our number were altogether unable by any teaching ever to winne ſo much as to the underſtanding of

(g) Large Declar. pag. 74. According to their weake and poore power they did determine controverſies cõcerning Predeſtination, Univerſall Grace, irreſiſtibility of Grace, concurrance of Free Will with Grace, totall and finall perſeverance in Grace, ſo long as they could and other ſuch like intricate points, that ſome men would be loth to live make them underſtand them.

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the very queſtions: (*h*) Yea, thoſe Articles are avowed to be conſonant, and in nothing to be oppoſite to the confeſsion of our Church, and are freely abſolved of all poperie. (*i*) Becauſe indeed (for this is the onely reaſon) ſome learned papiſts finde divers of *Arminius* points to bee ſo abſurd that their ſtomacks cannot away with them, and ſome of the *Lutheran* divines agree with the *Arminians* in certaine parcels of ſome of their Articles: They muſt bee ſtrangers in theſe queſtions, who are ignorant in how many things the *Dominicans* and all Papiſts agree with *Arminius*, and in how many the *Lutherans* diſagree from him. However wee were and are amazed to ſee *Canterbury* ſo malapeart, as to proclaime in the Kings name, beſide many other ſtrange things, the Articles of *Arminius*, to bee ſo far above the capacitie of our generall Aſſembly, that it deſerves a Royall reproofe for minting to determine any thing in them, and that they are no wayes contrarie to the doctrine of onr Church, neither any ways popiſh, and that for a reaſon, which will exeeme from the note of Poperie every errour which is ſo groſly abſurd, that ſome learned Papiſts are forced to contradict it; or ſome groſſe *Lutheran* can get his throat extended to ſwallow it downe.

(*b*) P. 16. Some Miniſters were deprived for *Arminianiſme*, a courſe never heard of in any place where any rule of juſtice was obſerved, that a Miniſter ſhould bee deprived for holding any Tenet which is not againſt the Doctrine of that Church wherein hee liveth, and that before it bee prohibited and condemned by that Church. Now there is nothing in the Confeſſion of that Church againſt theſe Tenets.

(*i*) Pag. 303. They could make no anſwer when it was told them theſe Tenets could not be counted Popiſh, concerning which, or the chiefe of which as learned Papiſts as any in the World, the *Dominicans* and *Jeſuits* did differ as much as the Proteſtants, and that thoſe which doe adhere to the *Auguſtan* Confeſſion did hold that ſide of thoſe Tenets which the *Arminians* did hold, and yet they were very farre from being Papiſts, being the firſt Proteſtants, and therefore it was againſt all ſenſe to condemne that for Popery which was held by many Proteſtant Churches, and rejected by many learned Papiſts.

Canterburie is the author of this part of the Declaration.

This boldneſſe cannot in any reaſon be imputed to our gracious Soveraigne: For how is it poſſible that he upon any tolerable information, ſhould ever have ſuffered himſelfe to be induced to write, or ſpeak in ſuch a ſtraine of theſe thinge, which ſo lately by his learned F. ther was declared in print, and that in Latine to be no leſſe then hereſies worthy of burning; yea, damnable to the very infernall pit whence, as he ſayes, they did firſt come up. Neither is it like that theſe ſentences come from the heart of Doctor *Balcanquel* the penman of them; for he was a member of *Dort* Synod, and brought up in the Church of *Scotland*, the man is not unſeene in the Popiſh Tenets; How is it poſsible that his conſcience ſhould abſolve the *Arminian* errours of all Popery, and all contrarietie to the *Scottiſh* confeſsion. May any be ſo uncharitable, as to ſuſpect his late promotion in *Durham*, hath altered ſo ſoon his minde? Sure not long ſince, both in *England* and *Scotland*, hee did deſire to be eſteemed by his friends, one of thoſe whom *Canterbury* did maligne, and hold downe for his certain and known reſolutions, and reputed abilities to oppoſe his Graces *Arminian*, and Popiſh innovations. His Majeſty being certainly cleer of this imputation, and readily alſo *Balcanquel*, the Amanuenſe, on whom can the fault ly but *Canterbury*, the directors back? For the world knowes, that on his ſhoulders for common alone, the King doth devolve the truſt of all Bookiſh and Eccleſiaſticall affaires that concerne him, that at his commandement he hath written in the Kings name that part at the leaſt of the declaration, which patronizeth the

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Arminian perſons and cauſe, we doe not conjecture but demonſtrate by the conſtant and avowed courſe of his Graces carriage in advancing *Arminianiſme* at all occaſions; in all the Kings Dominions.

That this may appeare, conſider his practiſes, not ſo much amongſt us, and in the *Iriſh* Church, where yet his hand is very nimble, to ſet theſe ungracious plants, and to nippe off all the overſpreading branches of any tree that may overtop them: For who elſe in a moment, hath advanced Doctor *Bramble*, not only to the ſea of *Derrie*, but to the Kings Vicariat Generall? Who ſent Doctor *Chappell* firſt to the Univerſity of *Dublin*, and then to his Epiſcopall chair? Who holds downe the head of that Orthodox *Primat*, and of all who kyth any zeale there to the trueth of God; Who cauſed not onely refuſe the confirmation of theſe *Arminian* Articles of *Ireland*, in the laſt Parliament, but threatned alſo to burne them by the hand of the Hangman? Whoſe invention are theſe privy Articles, which his creature *Derry* preſents to divers, who take Orders from his holy hands? Wee will paſſe theſe and ſuch other effects, which the remote rayes of his Graces countenance doe produce in ſo great a diſtance; Onely behold! How great an increaſe that unhappy plant hath made there in *England*, where his eye is neerer to view, and his hand to water it.

The *Iriſh* Church infected with *Arminianiſme* by *Canterburie*.

In the 25 yeare, at the very inſtant of King *James* death, Doctor *Montague*, with Doctor *Whites* approbation, did put to the Preſſe all the Articles of *Arminius*

The *Canterburians* in *England*, teach the firſt and ſecond Article of *Arminianiſme*.

minius in the ſame termes, with the ſame arguments and moſt injurious calumniations of the Orthodox Doctrine, as *Spalato* and the *Remonſtrants* had done a little before, but with this difference, that where thoſe had dipped their pens in inke Doct. *Montagu* doeth write with vinegar and gall, in every other line, caſting out the venome of his bitter ſpirit, on all that commeth in his way, except they be fowles of his own feather; for oft when hee ſpeakes of *Jeſuites*, *Cardinals*, *Popes*, hee anoints his lips with the ſweeteſt honey, and perfumes his breath with the moſt cordiall tablets. If any doe doubt of his full *Arminianiſme*, let them caſt up his Appeale and ſee it cleerely, (*k*) in the firſt and ſecond Article of Election and Redemption, hee avoweth his averſeneſſe from the doctrine of *Lambeth* and *Dort* which teacheth, that God from eternity did elect us to grace and ſalvation, not for any conſideration of our faith, workes or any thing in us as cauſes, reſpects or conditions antecedent to that decree, but onely of his meere mercy; And that from this Election all our faith, works, and perſeverance doe flow as effects. Hee calleth this the private fancie of the Divines of *Dort*, oppoſite to the doctrine of the Church of *England*: For this aſſertion he ſlandereth the Synod of *Lambeth*, as teachers

(*k*) Appeal. pag 60. I profeſs my through and ſincere diſſent from the faction of novellizing *Puritans*, but in no point more then in the doctrine of deſperate Predeſtination.

Ibid. pag. 70. I ſee no reaſon why any Divines of our Church preſent at the Synod of *Dort*, ſhould take any offence at my diſſenting, who had no authority that I know of to conclude me, more then I doe at them, for differing from mee in their judgments, *quiſquis abundet in ſuo ſenſu*. *Ibid. pag.* 71. I am ſure the Church of *England* never ſo determined in her doctrine. *Ibid. pag* 72, at the Conference of *Hampton* Court, before his Majeſty, by Doctor *Bancroft*, that doctrine of irreſpective Predeſtination was ſtiled againſt the Articles of *Lambeth*, then urged by the Puritans, a deſperate doctrine without reproofe or taxation of any. *Ibid. pag* 50. your abſolute, neceſſary, determined, irreſiſtible, irreſpective Decree of God to call, ſave, and glorifie Saint *Peter*, for inſtance infallibly, without any conſideration had of, or regard unto his faith, obedience, repentance: I ſay it truly, it is the fancie of ſome particular men.

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of desperate doctrine, and would father this foule imputation; but very falsely on the conference at *Hampton Court*. (*l*) Againe hee avoweth positively that faith goeth before Election, and that to all the lost race of *Adam* alike, Gods mercy in Christ is propounded till the parties free-will, by believing or mis-believing, make the disproportion antecedent to any divine either election, or reprobation.

(*l*) *Ibid pag 61 64.* I shall as I can briefly set downe what I conceive of this act of *Gods* Decree of Predestination, setting by all execution of purpose: thus far we have gone, and no word yet of Predestination, for how could it be in a paritie? There must be first conceived a disproportion, before there can be conceived an election or dereliction: God had compassion of men in the masse of perdition, upon *singulos generum, & genera singulorum*, and out of his mercy in his love *motu mero*, no otherwise stretched out to them deliverance, in a Mediatour the Man *Iesus Christ*, and drew them out that took hold of mercy, leaving them there that would none of him.

Why King *Iames* styled them Atheists.

One of the reasous why King *Iames* stiled *Arminius* disciples atheists, was becaus their first article of conditionall election did draw them by an inevitable necessitie to the maintenance of *Vorstian* impiety: For make mee once Gods Eternall decree posterior, and dependant from faith, repentance, perseverance, and such works, which they make flow from the free will of changeable men; that Decree of God will be changeable, it will be a separable accident in him; God will bee a composed substance of subject, and true accidents, no more an absolute simple essence, and so no more God. *Vorstius* ingenuitie in professing this composition is not misliked by the most learned of the *Belgick Arminians*, who use not as many of the English, to deny the cleare consequences of their doctrine, if they be neceffary, though never so absurd. However in this very place *Montagu* maintaines very *Vorstian* atheisme as expresly as any can do making the di-

vine eſſence to be finite, his omni-preſence not to be in ſubſtance, but in providence, (*m*) and ſo making God to be no God. This thought long agoe by learned *Featly* objected in print to *Montagu*, lyes ſtill upon him without any clearing. Certainly our *Arminians* in *Scotland* were begun both in word and writ to undertake the diſpute for all that *Vorſtius* had printed: I ſpeak what I know, and have felt oft to my great pains.

(*m*) Appeal, *pag.* 49. the *Stoicks* among others held that paradox of old, *Deum ire per omnes terras, tractus, maris, cœlumque profundi.* They meant it ſubſtantially, and ſo impiouſly: Chriſtians do hold it too, but diſpoſively in his providence.

Arminianiſme is a chaine, any one linke whereof, but ſpecially the firſt, will draw all the reſt; yet ſee the other alſo expreſſed by *Montagu*. In the Articles of Grace and Freewill, not only hee goes cleare with the *Arminians*, teaching that Mans will hath ever a faculty to reſiſt, and oft times according to the doctrine of the Church of *England* actually doth reſiſt, reject, fruſtrate, and overcome the moſt powerfull acts of the ſpirit and grace of God, even thoſe which are employed about regeneration, ſanctification, juſtification, perſeverance. (*n*) Not onely doth hee thus far proceed, but alſo hee avowes that all the difference which is betwixt the Church of *England* and *Rome*, in this head of freewill, is in nothing materiall, (*o*) and really long agoe to be ended and agreed amongſt the moſt judicious and ſober of both the ſides.

They teach the third and fourth Article.

(*n*) Appeal. *pag.* 89. St. *Steven in terminis* hath the very word *antipiptete*, you reſiſt, nay, fall croſſe with the holy Ghoſt, not ſuffering him to work grace in you. If the Councell meaned it *de gratia excitante, præveniente, operante*: I thinke no man will deny it, *de gratia adjuvante, ſubſequente, cooperante*; there is without queſtion in the naturall will of a regenerate man ſo much carnall concupiſcence, as may make him reſiſt and rebell againſt the law of the Spirit. And if a man juſtified may fall away from grace, which is the doctrine of the Church of *England*, then without queſtion, your ſelves being judges, he may reſiſt the grace of God offered. (*o*) *Ibid. pag* 95. Thus having with as great diligence as I could examined this queſtion *inter partes* of Free-will, I doe ingenuouſly confeſſe, that I cannot finde any ſuch materiall difference between the Pontificians, at leaſt of better temper, and our Church.

For

For the fifth of perſeverance hee is as groſſe as any either Remonſtrant or Molinean Jeſuite, profeſſing, that no man in this life can have more aſſurance not to fall away both totally and finally from all the grace he gets, then the devils (*p*) had once in Heaven, and *Adam* once in Paradiſe. Alſo the fifth.

(*p*) *Antiqu.* p. 161 Man is not likely in the State of grace to be of an higher alloy then Angels were in the ſtate of glory, then *Adam* was in the ſtate of innocencie: Now i *Adam* in Paradiſe, and *Lucifer* in heaven did fall and loſt their originall eſtate, the one totally, and the other eternally, what greater aſſurance hath any man in the ſtate of proficiencie; not of conſummation.

Behold the *Arminian* enſigne fairly now diſplayed in *England* by the hands of *Montagu* and *White*, under the conduct of Doctor *Lad* Biſhop of Saint *Davids*, even then the Preſident, the chiefe in Eccleſiaſticall affaires, of the Duke of *Buckinghams* ſecret councell. At the firſt ſight of this black banner a number of brave Champions got to their armes; pulpits over all *England* rang, preſſes ſwate againſt the boldneſſe of that but ſmall handfull then of courtizing Divines. Their crafty leader ſeeing the floud of oppoſition, and finding it meet for a little to hold in, and fold up his diſplayed colours, did by the Duke his patron perſwade the expediencie of that policy, which the Jeſuites had immediately before, for that ſame very deſigne moved the Roman conſiſtory to practice. Hee obtained a Proclamation, commanding ſilence on both ſides, diſcharging all preaching, all printing in theſe controverſies, aſtricting to the cleare, plaine and very Grammaticall ſenſe of the Articles of *England* in theſe points, without all further deductions. By this meanes his intentions were much promoved, open avowers of *Arminianiſme* were by publique authority ſo Silence by proclamation enjoyned to both ſides.

exempted from any cenſure, a reall libertie was thus proclamed over all the land, for any who pleaſed to embrace *Arminianiſme* without oppoſition.

The *Arminians* in *England* advanced.

Hereby in two or three years the infection ſpread ſo far and broad, that the Parliament was forced in the 28. to make the encreaſe of *Arminianiſme* their chiefe grievance to his Majeſtie; But at that time Doctor *Lad* was growne greater. He had mounted up from the *Bath* to *London*, and to make a ſhew there in Parliament of his power in the eie of all the complainers, he raiſed up *Montagu* to the Epiſcopall Chaire of his own Dioceſan, Doctor *Carleton*, who had lately chaſtiſed him in print for his *Arminian* appeale. D. *White* his other chieftain, that all great ſpirits might be encouraged to run the wayes which Doct. *Lad* pointed out to them, in deſpight of theſe Parliamentarie Remonſtrants, was advanced from Biſhoprick to Biſhoprick, till death at the ſtep of *Elie* did interrupt the courſe of his promotion, that to *Wren* a third violent follower of his *Arminian* Tenets, way might bee made for to clime up the remaining ſteps of the ladder of his Honours. Now to the end that the world may know, that my Lord of *Canterbury* doth nothing bluſh at the advancement of ſuch men, heare what a publique teſtimony of huge worth and deſerving, hee cauſeth his Herauld *Peter Heylen* to proclame to that *Triumvirat*, not onely at his own directions, (for that moderate anſwer of *Heylens* is the *Iuſto volumine* which his G. did promiſe to the world in his *Starre-chamber* ſpeech) but alſo in name of authority, if *Heylen* lie

lie not, who sayes, He writes that book at the commandement of the State: There, after the cryasse of *Canterburies* owne extraordinary prayses (*q*) the renowme of his three Underleaders, is loudly sounded as of plain Non-suches (*r*).

(*q*) A moderate answer, *pag* 78 you will be troubled to finde *Canterburies* equall in our Church, since King *Edwards* Reformation, whether yee looke to his publike or private demeanours. (*r*) *Ibid pag.* 84. *White*, *Montagne*, and *Wren*, whom you so abuse, are such, who for their endevours for this Churches honour, fidelity in their service to the King, full abilities in Learning, have had no equals in this Church, since the Reformation.

All these his graces favours to his followers would have been the more tolerable, if he would have permitted his Orthodox opposites to have had some share in their Princes affection, or at least to have lived in peace in their own places. But behold, all that crosses his way must downe, were they the greatest Bishops in the Dominions. For who else wrought the late Archbishop so farre out of the Kings Grace, that he remained some yeers before his death well-neere confined to his house at *Lambeth*? Who hath caused to cage up in the Tower that great and learned Bishop of *Lincolne*? what ever else may be in the man. What fray makes that worthy Primate *Vsher*, to foretell oft to his friends his expectation, to be sent over Sea, to die a Pedant teaching boys for his bread, by the persecution of this faction whose ways he avows to many, doth tend to manifest *Arminianisme*, and Popery. This their resolution to persecute with all extremity, every one who shall mint to print or preach any thing against *Arminianisme*, they avow it openly not only by deeds (for why else was Master

Their opposites disgraced and persecuted.

Albeit to this day fleshly feares have made him to let passe with silence in publike the most wicked of their courses.

ſter *Butter* the Stationer caſt by *Canterbury* in the Fleet for printing Biſhop *Davenants* letter to Biſhop *Hall* againſt ſome paſſage of *Arminianiſme* at the Authors direction, as we ſee it ſet down by *Huntley* in his *Breviat?*) but even in open print, for when Maſter *Burton* complains to the King that hee was ſilenced by *Canterbury*, for expounding of his ordinary text, *Rom.* 8 *Whom God hath predeſtinate, thoſe he hath called*, and applying it to the preſent *Pelagianiſme* and Popery of the *Arminians*, *Chriſtopher Dow* (ſ) approved by *Canterburies* Chaplain, and *Peter Helyn* directed to ſpeak by *Canterbury* himſelfe doth not ſtand to affirme, that this was a cauſe well deſerving all the ſufferings hee complained of.

(ſ) *Chr. Dow.* Anſwer to Maſter *Burton*, M. *Burton* did preach on the higheſt point of Predeſtination in a cõtroverted way with diſputes and clamorous invectives againſt thoſe who diſſented from him in opinion, his queſtioning and ſuſpending for this cauſe, was nothing contrary to his *Majeſties* Declarations. *ibid pag.* 40. Be it ſo that the doctrine of election, effectuall vocation, aſſurance of perſeverance, are by the Declaration ſuppreſſed, rather then the peace of the Church ſhould bee diſturbed, wee might truly ſay of that time when his *Majeſties* Declaration was publiſhed, that men were uncapable of theſe doctrines, when men began to chide, and to count each other *Anathema*, as it was with our neighbours, it began to be with us, was it not time to enjoyne both ſides ſilence? By this meanes you ſay, there is no Miniſter, not one among a thouſand that dare clearly preach of theſe moſt comfortable doctrines, and ſo ſoundly confute the *Arminian* hereſie. Bleſſed be God, that there are ſo few who dare, and I wiſh thoſe few who dare, had ſhewed more obedience to his *Majeſty*.

Canterbury and his followers contrary to the Proclamation goe on ſtill to print, let be to preach their Tenets.

Could any here but expect of his Graces wiſedome and loyalty, when his ſolicitude appeareth to diſgrace and puniſh, without reſpect of perſons, all who in contempt, as he ſaith, of the Kings Proclamation will not deſiſt from the publike oppugning of *Arminianiſme*, that on the other hand the Preachers and Printers for *Arminianiſme* according to that ſame Proclamation ſhould be put to ſome order? yet this is ſo farre neglected, that all who are ſo affected, *Couſins*, *Colines*, *Beal* in CAMBRIDGE, *Potter* and

and *Jackſon* in OXFORD, and many more prime Doctours in both Univerſities, in the Citie, in the Court, and over all the Land, boldly give out their mind to all they meet with for the advancement of the new way; yea boldneſſe in running thoſe paths hath beene knowne to have beene the high way in all the three Dominions theſe yeeres bygone to certain promotion in many men, who to the Worlds eyes had no other ſingular eminencie of any good parts.

But that his Graces tramping upon the Kings Proclamation may bee yet the more evident, behold how hee doth daily diſpenſe both with his owne pen and thoſe alſo of his Friends to write and print for *Arminianiſme*, what they pleaſe. *White* being taxed by Maſter *Burton* for his ſubſcription to *Montagues* Appeale, is ſo farre from the leaſt retractation, that the fift Article of Apoſtaſie and uncertainty of ſalvation which Maſter *Burton* did ſingle out of all *Montagues* errours as moſt oppoſite to Chriſtian comfort, hee maintaines it in his owne Anſwer to the Dialogue; but as the cuſtome now is under the covert of ſome Fathers name, at great length with much bitterneſſe, and caſts out without provocation in his Treatiſe of the Sabbath, the firſt and ſecond Article: (*t*) Maſter *Dow* and *Schelfoord* uſe the ſame plainneſſe. Yea, in the one and thirtieth yeare that Faction was ſo malepeart as to ſet out the Hiſtoricall Narration by one *Aileward* wherein all the Articles of *Arminius* at length with theſe falſe and bitter Calumniations of our Doctrine, which are uſually chanted and rechanted by

(*t*) *pag* 82. The benefit of redemption by the antecedent will of Chriſt is intended to all men living, though all men by reaſon of their own demerits doe not actually receive the fruit of it. *Voliũtas antecedens eſt voluntas primaria & beneplacitum Dei ex ejus nativa propenſione exiſtens, nullamque ſumens occaſionem ex nobis.*

by the Remonſtrants are not onely ſet downe as truths, but alſo fathered upon the firſt reformers and Martyrs of *England*. That Booke when it had beene out a while was called in, not becauſe the doctrines were falſe, not becauſe the ſtory was forged, as that learned Knight Sir *Vmphrey Lyne* by the ocular inſpection of that originall manuſcript did ſince demonſtrate, but the onely reaſon of the calling of it backe, as his Grace makes *Heylen* declare to us, was, the dinne and clamour which Mr. *Burton*, then one of the Miniſters of *London*, made againſt it. (*w*)

(*w*) Moderate anſwer, *pag.* 121. The hiſtoricall narration was called in alſo for your pleaſure.

Conterbury himſelfe is nothing afraid to lend his owne hand to pull downe any thing that ſeemes croſſe to *Arminianiſme*. The certainty of Salvation, the aſſurance of Election, is ſuch an eye-ſore, that to have it away, hee ſtands not with his owne hand to cut and mangle the very Liturgie of the Church, otherwiſe a ſacred peace, and a *noli me tangere* in *England* in the ſmalleſt points, were they never ſo much by any cenſured of errour: yet if any clauſe croſſe *Arminianiſme* or *Poperie*, his grace doth not ſpare without dinne to expurge it, did it ſtand in the moſt eminent places thereof in the very morning prayers for the Kings perſon. Here was this clauſe fixed ſince the reformation (who are the Father of thine elect and their ſeed) this ſeemed to bee a publike profeſſion that it was not unlawfull for King *Charles* to avow his certainty and perſwaſion that God was his Father, and hee his adopted Childe elected to ſalvation. His grace could not endure any longer ſuch a ſcandalous ſpeech to bee uttered

tered, but with his own hand ſcrapeth it out. Being challenged for it by Maſter *Burton*, and the out-cryes of the people, he confeſſeth the fact; only for excuſe, bringeth three reaſons of which you may judge: (x) Firſt, he ſaith, It was done in his Predeceſſours time: Doth not this make his preſumption the more intolerable, that any inferiour Biſhop living at the very eare of the Archbiſhop, ſhould mint to expurge the Liturgie? Secondly, Hee pretends the Kings command for his doing. Doth not this encreaſe his guiltineſſe, that hee and his followers are become ſo wicked and irreſpective, as to make it an ordinary pranke, to caſt their owne miſdeeds upon the broad back of the Prince? Dare hee ſay, that the King commanded any ſuch thing *motu proprio*? Did hee command that expunction without any information, without any mans adviſe? Did any King of *England* ever aſſay to expurge the publike Bookes of the Church, without the adviſe of his Clergie? Did ever King *Charles* meddle in any Church matter of far leſſe importance without Doctour *Lads* counſell? The third excuſe, That the King then had no ſeed: How is this pertinent? May not a childleſſe man ſay in his prayers, that God is the Father of the Elect, and of their ſeed, though himſelfe as yet have no ſeed? But the true cauſe of his anger againſt this paſſage of the Liturgie, ſeemeth to have been none other then this *Arminian* concluſion; that all faith of election in particular, of perſonall adoption or ſalvation, is nought but preſumption. That this is his Graces faith, may appear by his Chaplains hand, at that baſe and falſe ſtory of *Ap-Evan* by *Studley*,

(x) Star-chamber, ſpeech, p. 28. It was delet at the Kings direction in my Predeceſſors time, when the King had no children

wherein are bitter invectives againſt all ſuch perſwaſions as puritanick deluſions, (y) yea, hee is contented that *Chounews* ſhould print over and over again his unworthy collections, not onely ſubſcribed by his chaplain, but dedicated to himſelf, wherein ſalvation is avowed to be a thing unknown, and whereof no man can have any further, or ſhould wiſh for any more then a good hope. (z) And if any deſire a cleare confeſſion, behold himſelfe in thoſe *opuſcula poſthuma* of *Andrewes*, which hee ſetteth out to the world after the mans death, and dedicates to the King; avowing that the Church of *England* doth maintaine no perſonall perſwaſion of predeſtination, which Tenet Cardinall *Peron* had objected as preſumption. (*) *White* alſo in his anſwer to the dialogue, makes mans election a myſterie, which God hath ſo hid in his ſecret counſell that no man can in this life come to any knowledge, let bee aſſurance of it, at great length from the ninety ſeventh page to the hundred and third, and that moſt plainly.

But to cloſe this Chapter paſsing a number of evidences, I bring but one more which readily may bee demonſtrative, though all other were laid aſide. By the Lawes and practiſes of *England*, a Chaplains licencing of a booke for the preſſe is taken for his Lord the Biſhops deed: So *Heylen* approven by *Canterbury* teacheth in his *Antidotum*, (a) and for this there is reaſon, for the

(y) Satan like an Angell of Light ſtirring up in the heart of immortified perſons, a ſpirituall pride in a high conceit of their gifts, the aſſurance of their election, illumination, converſion, imaginary ſenſe of their adoption, &c.

(z) Pag. 82. *Salus eorum ſatis certa quâvis ipſis ignota, ex gratia & infinita ſua miſericordia det Deus hanc ſpem ſuaviſſimam & hujus ſpei plerophoriam, ampliorem non expectamus.*

(*) *Strictum*, wee thinke it not ſafe for any man peremptorily to preſume himſelfe predeſtinate.

A demonſtration of *Canterburies* Arminianiſme in the higheſt degree.

(a) Pag. 3. Or if you bee ſo dull as not to apprehend that, yet muſt the publiſhing of this libell reſt in concluſion, on my licentiat, which is ſo high a language againſt authority, againſt the practice of this Realme, for licentiating of bookes againſt the honour of the Star-chamber on whoſe decree that practice is founded, &c.

Lord high treaſurer the Biſhop of *London*, at whoſe houſe the booke was

Lawes

Lawes give authority of licencing to no chaplaine, but to their Lords alone, who are to be anſwerable for that which their ſervant doth in their name. Alſo the chaplaine at the licencing receives the principall ſubſcribed copie, which hee delivereth to his Lord, to bee laid up in his epiſcopall Regiſter. *William Bray*, one of *Canterburies* Chaplaines, ſubſcribed *Chounæi collectiones Theologicæ*, as conſonant to the doctrine of the Church of *England* & meet for the preſſe. The authour dedicated the treatiſe to my L. of *Canterbury*, it was printed at *London 1636.* into this booke, the firſt article, which by the confeſsion of all ſides, draws with it all the reſt, is ſet downe in more plain and foul tearmes then *Molina* or any Jeſuite; ſure I am then *Arminius*, *Vorſtius*, or any their followers ever did deliver, (*b*) teaching in one *Theſe* thoſe three groſſe errours. 1. That mens faith, repentance, perſeverance, are the true cauſes of their Salvation; as Misbeleefe, Impenitencie, Apoſtaſie are of Damnation: Doth *Bellarmine* goe ſo farre in his Doctrine of juſtification and merit? 2. That thoſe ſinnes are no leſſe the true cauſes of reprobation then of damnation. 3. That mens faith, repentance, perſeverance are no leſſe the true cauſes of their eternall election, then misbeliefe or other ſinnes of their temporall damnation. Let charity ſuppone that his grace in the midſt of his numerous and weightie imployments hath been forced to neglect the reading of a booke of this nature, though dedicate to himſelfe, albeit it is well known that his watchfull eye is fixed upon nothing more then

(*b*) Pag. 18. *Non video rationem in contrarium quare cum quæ eſt ex Deo per unam eandemq; actionem bonitatis à ſeipſo emanantem, recta ordinatio fidei in Chriſtum reſpiſcentiæ, obedientiæ, perſeverantiæ, ſit cauſa ſalvationis, perverſa quæ ex hominibus eſt damnationis, in eadem unitatis ratione, electionis & reprobationis etiam cauſæ agnoſcantur.*

Pamphlets which paſſes the preſſe upon Doctrines now controverted, yet his grace being publikly upbraided, for countenancing of this book by Doctor *Baſtwick* in the face of the Starre-chamber, and being advertiſed of its dedication to himſelfe, of the errours contained in it, yea of injuries againſt the King of the deepeſt ſtaine, as theſe which ſtrooke at the very roote of his ſupremacie, and that in favour of Biſhops. When in ſuch a place *Canterbury* was taxed for letting his name ſtand before a Booke that wounded the Kings Monarchicall government at the very heart, and did transferre from the Crowne to the Miter one of its faireſt diamonds which the King and his Father before him did ever love moſt dearely, no Charity will longer permit us to believe, but his Grace would without further delay lend ſome two or three ſpare howers to the viewing of ſuch a piece which did concerne the King and himſelfe ſo neerely. Having therefore without all doubt both ſeen & moſt narrowly ſifted all the corners of that ſmall Treatiſe, and yet been ſo farre from reproving the Authour, from cenſuring the licencer, his Chaplain, from calling in the booke, from expurging any one jot that was in it, that the Treatiſe the ſecond time is put to the preſſe at *London* with the ſame licence, the ſame dedication, no letter of the points in queſtion altered: May wee not conclude with the favour of all reaſonable men, that it is my Lord of *Canterburies* expreſſe minde to have his owne name prefixed, and his chaplaines hand ſubjoined to the groſſeſt errours of *Arminius*, and ſo to profeſſe openly his contempt of the Kings

Proclamation

Proclamation, for the pretended violation whereof he cauſeth ſtigmatize, mutilat, fine exceſſively, impriſon for time of life, very vertuous gentle-men, both Divines, Lawyers, Phyſitians, & of other faculties.

What there can be ſaid for his graces apologie nothing commeth in my mind, except one alledgeance, that the point in hand croſſeth not the proclamation, diſcharging toproceed in thoſe queſtions beyond the Grammaticall conſtruction and literall ſenſe of the articles of *England*. The Authour indeed in the Epiſtle dedicatory avowes to his grace that the *Theſe* alledged, and all the reſt of his Booke doth perfectly agree with the *Engliſh* Articles, in the very firſt and literall ſenſe, whereof the Proclamation ſpeaketh, (*c*) And to this aſſertion the Licencers hand is relative as to the reſt of the booke: but of this miſerable apologie, which yet is the onely one which I can imagine poſsible, this will be the neceſſary iſſue, that the groſſe lie, which good King *James* put upon the bold brow of impudent *Bertius*, for his affirming that one article of the Saints apoſtaſie, let bee other more vile *Arminian* Tenets, was conſonant with the Articles of *England*, muſt bee throwne back from *Bertius* on the Kings face, and that in as diſgracefull a way as it was firſt given: *Montague* and *White*, with his graces permiſsion, did give that venerable Prince long agoe the lie at home in Engliſh, affirming the perfect agreeance of the *Arminian* apoſtaſie with the Doctrine of *England*. But this afront contents not his

Arminianiſme is conſonant to the Articles of *England*, and not contrary to the Proclamation.

(c) *Nec videantur ſenſum articulorum Eccleſiæ Anglicanæ in literali & grammaticali nedum in affixo verborum ſenſu tranſgredi.*

Grace except the barbarous medicine, under the ſhelter of his Archiepiſcopall name belie his Majeſty over ſea, and over the whole world, where the Latine is underſtood. Beſide this ſhamefull inconvenience, another dangerous evill will neceſſarily follow from this apologie, to wit, that the *Arminian* doctrine may not onely be tollerat in *England*, which yet if King *James* bee truſted, cannot faile to draw downe upon *England* a curſe from God, ſhame from abroad, horrible ſchiſme at home, but alſo ſince their groſſeſt Articles are declared in print and in Latine, under the ſhadow of *Canterburies* name, to be fully conſonant to the very literall ſenſe of the Articles of *England*, all the members of that Church may bee compelled preſently without more delay to embrace thoſe doctrines; and that any man is permitted in *England*, to believe in peace the *Ami-arminian* Articles, wherein *Queene Eliſabet* and King *James* did live and die, it is of meere favour and the Princes mercy, who readily by the Arch-biſhops interceſsion is diverted from preſsing the profeſſion of thoſe articles; according to the firſt and moſt literall ſenſe, which now is clearly avowed to be after *Arminius*; yea, *Molina* his mind.

CHAP.

Chap. III.

The Canterburians *profeſſd affection towards the Pope and Popery in groſſe.*

IT was the opinion of many among us for a long time, that the innovating faction did minde no more nor *Arminianiſme*, but at once, thoſe who touched their pulſe neerer, did finde a more high humour working in their veines. With *Arminius* errours they began incontinent to publiſh other Tenets, which to all meere *Arminians* were ridiculous follies. The elements of the Lords Supper began by them to bee magnified, above the common phraſe of proteſtant Divines, a corporall preſence of Chriſts humanitie in and about the elements to bee glanced at, a kind of omnipreſence of Chriſts fleſh to bee preached, a number of adorations before thoſe elements, and all that was neere them, both the altar, baſon, chalice, and chancell to bee urged; many new ceremonies, which for many yeares had beene out of uſe, to bee taken in, a great bitterneſſe of ſpirit, againſt all who ran not after theſe new guiſes to appeare. This made us thinke they intended to ſtep over from *Arminius* to *Luther*. In this conception wee were ſomewhat

The faction once ſuſpected of *Lutheraniſme*.

confirmed,

confirmed, conſidering their earneſt recommendation, to the reading of young Students the late *Lutheran* Divines, ſuch as *Hutter*, *Meiſner*, *Gerard*, with their crying down, both in private and publike, of *Calvine*, *Beza*, *Martyr*, *Bucer*, and the reſt of the famous Writers both ancient and late of the *French* and *Belgicke* Churches. Their giving it out alſo that their martyred Reformers, *Cranmer*, *Ridley*, *Latimer*, were of *Luthers* Schoole, and from him had learned thoſe things, wherein the *Engliſh* Church did differ from the other Reformed of *Calvines* framing. But moſt of all, by my Lord of *Canterburies* great diligence under-hand, to promove and reward that late negotiation of Maſter *Duries* with the Churches over Sea, for the extenuating of the *Lutheran* errours, and procuring with their Churches, not only a ſyncretiſme, which all good men did ever pant for, but alſo a full peace in tearms ſo generall, ſo ambiguous, ſo ſlippery, that are very ſuſpitious to many, other wayes very peaceable mindes.

This I ſpeak without any intention of putting the leaſt note of blame either upon the perſon or pains of Maſter *Durie*, or any of the Divines of either ſide, who have been ready to declare their inclination, and employ their labours towards that more deſired then hoped for union of the Proteſtant Churches, whom evill inſtruments have keeped too too long aſunder in a lamentable, dangerous, and diſgracefull diſtraction. Maſter *Duries* labours in this kind were ever by mee eſteemed

eſteemed worthy of great prayſe, honour, and reward: I wiſhed alwayes in my heart to them a moſt happy ſucceſſe ever rejoycing when in any of his informations, I did perceive the laſt ſtep of advancement.

My remarke only is upon the malice of the *Canterburians*, who to their wicked deſigne of re-uniting to *Rome*, and ſo overthrowing all the Proteſtant Churches, doe moſt perverſly abuſe as all, whatſoever at any time hath falne from the pen of any Reformed Writer, tending towards mutuall peace or moderation, ſo eſpecially the negotiations which of old or late, hath beene in hand for the drawing of us and the *Lutherans*, into one body: Theſe Treaties whether for a full agreement, or a friendly toleration, are laid by them as the principall ground-ſtones of their negotiation with *Rome*, for to them both the perſons and doctrine of the *Lutherans* are more odious than theſe of the Papiſts, as you will ſee it hereafter demonſtrate from the Writs of *Forbes* and *Kellet*, ſo that all the countenance they have ſhowne hitherto towards the negotiations of our peace with the *Lutherans* did not proceed from any true affection, they carried either to the men or to their negotiation in it ſelfe: but their ayme mainly was to have theſe Treaties abuſed as plauſible means to advance their own greater deſigne. This for a time, while their myſteries lay vailed, was not well perceived: the moſt of men did ſuſpect no more in all their ſeeming favours towards the *Lutheran* party, then that a kind of *Lutheraniſme* had beene there uttermoſt intenſion, hoping

that the motion of their violent minds might have consisted here, without any further progresse.

But at last Popery was found to be their marke.

But it was not long, while every common eye did observe their bowle to roll much beyond that mirke. They published incontinent a number of the *Romish* errours, which to the *Lutherans* were ever esteemed deadly poyson, the Popish Faith, the Tridentine Justification, merit of Works, Works of Supererogation, Doctrinall Traditions, *Limbus Patrum*, the sacrifice of the Masse, Adoration of Images, Monastick Vows, Abbeys and Nunneries, the authority of the Pope, a re-union with *Rome* as shee stands. Finding it so, wee were driven to this conclusion, that as ordinarily the spirit of defection doth not permit any Apostates to rest in any midde tearme, but carrieth them along to the extreams of some palpable madnesse, to some strong delusion for the recompence of the first degrees of their fall from the love of the Truth, so also our Faction was carried quite beyond the bounds both of *Arminius* and *Luther*, yea of their owne so much once beloved *Cassander* and *Spalato*, and all the Lists of that which they were wont to call moderation, to drinke of the vilest abominations, and the lowest dregs of the golden Cup of that *Romish* Whore: For now *Canterburie* and his followers, are not ashamed to proclaime in print their affection to popery both in grosse and retail. Let no man in this cast up to me any slander till hee have heard and considered the probation of my alleageance.

Po-

Popery is a body of parts, if not innumerable, yet exceeding many. Their is ſcarce any member great or ſmal in this monſter, wherto the faction hath not kythed too paſsionate a love. But for ſhortneſſe, I will ſhew firſt their affection to the whole maſſe of Popiſh errours, their reſpect to the Church of *Rome*, and to the *Pope* the head thereof, than in particular to the moſt principall and abominable parts of that *Chaos*. As for the whole of that confuſed lumpe, that they may winne the more eaſily to the embracement of it, they caſt downe in the entry the chiefe wall, they remove the mayne impediment, whereby Proteſtants were ever keeped there from. What ever wee ſpeake of ſome very few private men, yet all Proteſtant Churches without exception made ever the Popes Antichriſtianiſme, their chiefe bulwarke to keepe all their people from looking backe towards that Babyloniſh Whore. No Church did make greater ſtate of that Fort than the Engliſh, and no man in that Church more than King *Charles* bleſſed Father. Hee was not content himſelfe to believe and avow the Pope that great Antichriſt, but alſo with Arguments invincible drawn mainly from ſome paſſages of the Revelation, cleared now as light, by the Commentary of the Popes practices, to demonſtrate to all Neighbour Princes and States of Chriſtendome in a monitory Treatiſe this beliefe, for that expreſſe end, that from this truth cleerly proved, they might not only ſee the neceſſity hee had to keepe himſelfe and his Subjects for evermore from returning to *Rome*, but

To make way for their deſignes, they cry downe the Popes Antichriſtianiſme.

they alſo by this one argument might be forced to caſt off the yoke of the Pope, when they ſaw him clothed with the garments of Antichriſt. It was the the continuall ſong of all the Biſhops and Clergie in *England*, till Doctor *Lad* got abſolute credit with the *Duke* of *Buckingham*, that the Popes Antichriſtianiſme was an engine of ſuch efficacie as was able of it ſelfe alone, if well manadged to overthrow the wals of *Rome*. For this I give but two witneſſes, two late Engliſh Biſhops both of them deponing before all *England* to King *James* and hee accepting their teſtimony, (*a*) *Abbots* of *Salisbury* in his dedicatory Epiſtle to King *James* before his treatiſe of Antichriſt, and *Downame* of *Derry* in the firſt paragraph (*b*) of his booke dedicated alſo to K. *James* upon that ſame ſubject. Notwithſtanding my Lord of *Canterbury* For making the way to *Rome* more ſmooth, ſpareth not to cauſe raze downe to the earth this fort. *Montague* and *White* his non-ſuch Divines, as wee heard them ſtiled at his Graces direction by his *Herauld Heylene*, will have the Kings unanſwerable arguments proponed by him even to ſorreine Princes, not onely counted-weak but plaine frenſies. This word doth feately cite from their Appeale. (*c*) *Chriſtopher Dow* is licentiat by *Can-*

(*a*) *Caeterum agendo quam nihil agant, & ambitioſo magnorum voluminum apparatu non niſi lituras ſcribant, diſputatione iſta de antichriſto, liquido conſtare poterit; quia ſi cauſam hanc obtinuerimus eſſe romanum pontificem antichriſtum, de reliqua controverſia dubitandi non erit relictus locus, quia de Antichriſti Doctrina quin perniciosa ſit et impia dubitari non poteſt.*

(*b*) *Illa mihi imprimis quaeſtio, quae eſt de antichriſto, dignissima ſemper eſt viſa, in qua docti determinanda omnes tum ingenii, tum induſtriae nervos contenderent: illa enim de veritate quam nos in hac cauſa ſingulari Dei beneficio tenemus, ſi inter omnes ſemel conveniret, de reliquis ſtatim controverſiis actum eſſet, debellatumque, neque aliquid in poſterum periculi foret, quemquam omnino Chriſtianum, cui ſua cara eſſet ſalus, detecto jam antichriſto, agnitoque adhaeſurum.*

(*c*) Pelag. rediv. 2. tab. pag. 39. As for the Proteſtant arguments taken out of the Apocalypſe, to prove the Pope to be the Antichriſt. *Bellarmine* calleth them *deliramenta*, dotages: And the Appealer to ſhew more zeale to the Popes cauſe ſtraineth further, and tearmeth them Apocalypticall phrenſies.

terbury, to affirme that howſoever our Divines at the beginning of the Reformation in the heat of diſpute did upbraid the Pope with antichriſtianiſme, yet now that heat being cooled, the matter to men in their ſober bloud appeares doubtfull, (*d*) his Graces Herauld appointed to ſpeake for his Lord by the State, doth correct this ſimple dow and puts the matter out of all doubt, aſſuring by good ſcripturall proofe, by a text miſerably abuſed, that the pope is not, was not, and cannot bee Antichriſt. (*e*) And that in this matrer there may hereafter betwixe rhe *Canterburians* and *Rome* remaine no ſhadow of Controverſie, their man *Shelfoord*, comes home to *Bellarmine*, well nere in *omnibus*: making Antichriſt one ſingle man; a Jew preaching formall blaſphemies againſt Chriſts natures and perſon thre yeeres and an halfe, killing by his hands *Enoch* and *Elias*, and leaſt any footſtep of this belief ſhould ever appeare in the Church of *England*; *Canterbury* confeſſeth that the place of the publick liturgie wherein it was imported, was changed by his own hand. (*g*)

(*d*) P 53. Many learned in our Church eſpecially when the greateſt heat was ſtricken betweene us and *Rome*, have affirmed the Pope to be the Antichriſt, yet to them that calmely & ſeriouſly conſider it, it may not without good reaſon be diſputed as doubtfull.

(*e*) *Pag.* 128. I have yet one thing more to ſay to you in this point, St. *John* hath given it for a rule, that every ſpirit that confeſſeth not that Jeſus Chriſt is come in the fleſh, is not of God, but is that ſpirit of Antichriſt, whereof yee have heard. So that unleſſe you can make good (as I thinke you cannot) that the Pope of *Rome* confeſſeth not that Jeſus Chriſt is come in the fleſh, you have no reaſon to conclude that hee is that Antichriſt. (*f*) His fifth Sermon through the whole. (*g*) Star-chamber ſpeech, *pag.* 32. the firſt place is changed thus, from, Root out that Babyloniſh and Antichriſtian Sect, which ſay of Jeruſalem, into this forme of words, Root out that *Romiſh* and *Babyloniſh* Sect, of them, which ſay, This alteration is of ſoſmall conſequence that it is, not worthy the ſpeaking. or if there be any thing of moment in it, it is anſwered in the next, where the chiefe thing hee ſayes, is, that hee was commanded to alter it by the King for to remove ſcandall from the Papiſts.

This

This ſcarre-crow being ſet aſide, at once the Pope, the Cardinals and all their Religion began to looke with a new face. Anent the Pope they tell us firſt, (*h*) that the reformers did him pittiful wrong in ſpoiling him, not onely of thoſe things he had uſurped, but of many priviledges which were his owne by due right, and ſhould have beene left to him untouched. Againe they will have us to believe, that the See of *Rome* was truely *Peters* Apoſtolick Chaire, that *Peter* was truely a Prince among the Apoſtles, that the Pope is (*i*) *Peters* onely ſucceſſour, that within the bounds of his owne *Patriarchat* hee is a Prince, hee is a Monarch. Thirdly, that order and unity doe neceſſarily require one Biſhop to have the inſpection and ſuperioritie ouer all Biſhops, and that this prerogative by good Eccleſiaſtieall right is due to the Pope. (*k*) Fourthly, that all the authoritie which the Engliſh Biſhops have this day, ſpecially his Grace

They are content to have the Popes authority ſet up againe in *England*.

(*h*) *Mont. antidiatribæ. pag.* 41. *Gentium unaquæque tandem ſuas ſibi plumas repetendo furtivis coloribus denudatem, propriis etiam quod non oportuit, improbantque vehementer ἐπισκεπτοι circumciſum, nudum, ridendum, exſibilandem corniculam expoſuerunt.*

(*i*) *Cant. relat.* of the conf. *pag.* 183. A primacie of order was never denied to St. *Peter*, that *Rome* had *potentiorem principatum* then other Churches: the Proteſtants grant, and that not only, becauſe the *Roman* Prelate was *ordine primus*, firſt in order and degree, which ſome one muſt be to avoid confuſion, but alſo, *&c. Ibid. pag.* 154. *Auſten* ſaith indeed, that in the Church of *Rome* there did ever flouriſh the principalitie of an Apoſtolick Chaire, this no man denies. *Ibid. pag.* 133. No man of learning doubts but the Church of *Rome* had a powerfull principalitie within its own Patriarchat. *Montag. Antiid. p.* 51. *Damus à Petro ad ætatem Auguſtini in Eccleſia Romana Apoſtolicæ cathedræ ſemper viguiſſe principatum. Ibid. pag.* 57. *Quæ ratio erat olim ſingulorum in ſuis πατριαρχειαις Epiſcoporum, eadem erat in provinciis Metropolitarum, in terrarum orbe patriarcharum, recte autem (quis negat conſulcum statolim, & cautum per canones vetuſtæ Eccleſiæ, ut Romanus ille primus (nec hoc negatur) Epiſcoporum, cui tot per occidentem ſuffraganei adhærebant, ſuam ſententiam rogatus adhiberet, ubi fides Eccleſiæ univerſalis, at κοινωνια in rebus ad πιστιν ſpectantibus agitabatur & quicquid ſanciretur ſuo ſuffragio confirmaret, priuſquam ratum firmum, fixumque legis vim & efficaciam per Eccleſiam univerſalem obtineret. Ibid. pag.* 80. *Monarchæ ſunt Epiſcopi in ſuis πατριαρχειαις, Monarchæ in ſuis Μητροπολεσι Metropolitæ, Monarchæ patriarchæ auguſtiores, ſed plures per unam Eccleſiam Catholicam: Præcipuæ olim partes Chriſtiani orbis hoc eſt, cunctis ad occidentem regionibus cum authoritate quadam non illa ſuprema præſuit Pontifex, etſi non obſtaret illa perdita ambitio etiam hodie præeſſe.*

(*k*) *Cant. relat. pag.* 183. The Roman Prelate was *ordine primus*, firſt in order or degree, which

of

of *Canterbury*, is derived to them from the Pope and *Peters* Chaire, That if this derivation could not be clearlie demonstrate, the Clergie of *England* might justly refuse all obedience to their Bishops jurisdiction. (*l*) Fifthly, that divers of the late Popes have beene very good men, yea, among the best of men, that those of them who have beene verie monsters of men, yet for that veneration which their high and eminent place in the Church of God, doth require all the stiles of Honour in Justice is due to them, even holinesse it selfe *in abstracto*, that to refuse them this, or their other titles is but brainsick puritanisme. (*m*)

some one must bee to avoid confusion.

Montag. antid. p.116. certum est ratione vinculi communis inter Christianos ratione ordinis præcedentis inter Patriarchas universalis Ecclesiæ curam ad Petri sedem constituisse. Ibid. pag.51 Ecclesiæ actis ordinata multitudo coëxtensos constituit. Ubicunq; multi & multiplicitas, ut ordo eluceat, & harmonia conservetur ab una præsidente est origo omnis. Unde autem unius origo omnis quæ ab Ecclesia principali, loco debetur hæc præeminentia loci primatum, & illum ordinis, & postulat utramque præstantiæ habeat, si voluerit Romanus Pontifex. Inter Ecclesia sacerdotes communio & societas ejusdem quæ fidei integræ & illibatæ professio, quoad ordinem & interdum executionem non potuit non fieri & derivari; Inde autem per consensum Christianorbis derivabatur, hoc est, à cathedra & sede Petri Romano scilicet Episcopatu. Ibid. pag. 158 Illi certe principatum sacerdotii, super omnes antiquitas tribuit, neque nos hunc abnuimus principatum, fontem esse sacerdotii, & summi Pontificatus apicem non nonexclusa mus est & sit. (*l*) *Pokling. Al p.50.* Miserable were we, if he that now sits Archbishop of *Canterbury*, could not derive his succession from St. *Augustine*, St. *Augustine* from St *Gregory*, St. *Gregory* from St. *Peter*. What a comfort is it to his Grace, that he can say, *Ego sum hæres Apostolorum*, I, and my predecessours have kept possession. *Pokling.* Sunday at the beginning. Our Diocesan can derive himselfe the Successour of an Apostle, otherwise we should have taken his call for the voice of a stranger, and not have here appeared. It is St. *Augustine* resolution, *Successio Episcoporum ab ipsa sede Petri*, is that which among other things by him named, keeps us in the bosome of the Church, and subjects us to our Bishops jurisdiction (*m*) *Montag. orig Eccles. pag.114. Patrum nostrorum vel avorum memoria duo summi Pontifices viri optimi & doctissimi*, Hadrianus *sextus*, & Bellarmini *avunculus* Marcellus *secundus*. *Antid. pag.47. Romanus Episcopus Pontifex Maximus quidni diceretur, scio vocatum beneficium, scio Papam & Pastorem nominari, quid si hæc omnia nomina usurpabat.* Orig. p.417 *Certis quibusdam titulis, & elogiis homines Christianos constitutos ab omni retro antiquitate viri prudenter etiam & religiosè honorarunt, isto honorum lemmisco, non est cujusvis concutere, sed nec palam reprehendere, aut iisdem derogare id quod solent πανοσοφοσοφιστὰς*, Puritani. *Pontificem Romanum summa sanctitatem indigitare certissimus est character Antichristianismi: Non tibi, sed religioni debetur olim Isidis adoratori, cum Asinus portans mysteria se putaret venerarum, honorem pari modo non Paulo ad cui quarto* Alexandro *Sexto*, Joanni *duodecimo & cæteris, si qui sunt prodigia & prodita honestatis, sed religioni exhibendum contendimus, hoc est eminentiæ dignitati, quâ ut cæteros alios in Ecclesia Dei præditi sunt, sed est hæc phrenesis hominum solummodo phanaticorum.*

6 That

Sixthly, That the dignity of the Episcopall office specially the Bishop of *Rome* his eminencie was as far above the dignitie of the Emperors and Kings, as the soule is above the body, or God above the creature, yea, that the stile of G O D was but the Popes due: (*n*) Seventhly, that Emperours and Kings did but their duety in giving reverence; yea, adoration unto the Pope with great summes of money by way of tribute: (*o*) Eighthly, that the temporall Principalities which the Pope enjoyeth this Day in *Italie*, or elsewhere are buthis just possessions, which none ought to envy him: (*p*) Ninthly, that the restitution of the Popes ancient authority in *England*, and yeelding unto him all the power that this day he hath in *Spaine* or *France*, would bee many wayes advantageous, and in nothing prejudiciall to the

(*n*) Montag. *antid. pag.*166. *Est quidem sacerdotium, ut recte observat* Philo. χρεως ἀξαρεῖον & ὠνητον ἀλλοκοτον κτημα, *itaque ut totus pendet Iesu Christi ut Dei atque hominum ministerium summus à Christianis omnibus, Divino instituto debetur honor & reverentia singularis, ibid.* p. 40. *Fatetur ultro sacerdotium aliquo modo in quibusdam supra regium dignitatem eminere, cum vetustis & orthodoxis patribus,* ἀρχων ὄζιν (*inquit Chrysostom.*) ἡ ἀρχων ἐκεινε (*regem prius dixerat*) σεμνοτερος, & Nazian. *in apologia* ὅσῳ λύχνου σεμνοτερ & ὄζι κρεῖττον τοσοῦτῳ βασιλεως ἱερωσυνη *ibid pag.*161. *Alludens est a piissimo rege ad illud Exodi, Constitui te Deum Pharaonis, communicat Deus τοῦ ὑπερβαλλοντος, seu Pontificio, seu Civili, sui ipsius ὑπερ ὀχας & ἀξιωματα, dii vocantur quis ringatur ob hanc κλησιν, & merito quos locum ille suum voluit inter homines sustinere.*

(*o*) Montag. *antid. pag.*40. *Non est mirum si* Constantinus, *olim* Pipinus, Carolus, *& alii accurrerint, de equis descenderint, venientes exceperint, religionis auxistites Christianæ venerationemque exhibuerint. Quid mirum Turcarum Caliphis non ita pridem tot Sultanos tantam observantiam exhibuisse tam ampla vectigalia persolvi sè: Non minora quondam principes & populi Christiani Christianis sacerdotibus imprimis Romanis Pontificibus exhibuerunt, exhibebunt etiamnum ad pristinos illos mores, si tantum revertatur, & exempla pietatis majorum. ibid. pag.* 158. *Adoravit* Johannem Justinus, *sic &* Constantinus *inferiores* Joanne *sacerdotes, adoravit autem, dicit autor ille tuus dans gloriam Deo.*

(*p*) Montag. *antid. pag.*95. *Habeat ille suas sibi opes & facultates, fundos habeat & latifundia principatum & dominium per Ecclesiæ terras, & Petri possessiones obtineat, dummodo contentus vetustiorum principum liberalitate, alienam non invadat possessionem.*

King:

King: (q) 10 The old constitution of the Emperour, whereby all the westerne clergie is so farre subjected to the Bishop of *Rome*, that without him they are disabled to make any Eccleſiasticall law, and obliged to receive for lawes what hee doth enjoyne, was very reasonable: yea, if the King would be pleased to command all the Church men in his dominions to be that far subject to the Pope, they would be unreasonable to refuse present obedience: (r) Onely by all meanes my Lord of *Canterburies* prerogative behoved to bee secured, his ancient right to the patriarchat of the whole Isle of *Britaine* behoved to be made cleare, that to his rod the whole clergie of the Isle might submit their shoulders, as to their spirituall head and Monarch, from whom to *Rome* there could bee no appeale, (ſ) in any cause which concerned onely the Churches of the Kings dominions; for in causes more universall of the whole Catholicke Church, willingly they are contented that the Patriarch of *Britaine* and all others should submit to their grand

(q) *Cant. relat. pag.* 202. Hee that is not blinde may see, if hee will, of what little value the Popes power in *France* and *Spaine* is this day further then to serve the turns of their Kings therewith, which they doe to their great advantage.

(r) *Montag. antid. pag.* 156. *Quod è codice allegatur* Theodosiano *decernimus ne quid tam Episcopis Gallicanis quam aliarum provinciarum, contra consuetudinem veterem liceat siue viri venerabilis Papæ urbis æternæ auctori-*

tate tentare, sed illis omnibusque legis loco sit, quicquid sanxit sanctitus sedis apostolica autoritas. Quicquid hic pontifici (saith *Montagow*) *arrogatur id totum edicto debetur* Theodosiano *vel vetustæ consuetudini, quicquid autem per rescriptum tribuitur imperatoris ad occidentales credo solos pertinebat, & nec omnes, quibus juxta veterem consuetudinem Pontifex, præsidebat ut Patriarcha: Decernat imperator de Germanis episcopis, Rex Angliæ de Britanis suis, Francorum de Gallicanis, quod olim* Theodosius *decreuit, diligenter omnes obedientes.* (1) *Cant. relat. pag.* 171. It is plaine, that in these ancient times, in the Church government, *Britaine* was never subject to the Sea of *Rome*, for it was one of the six dioces of the West Empire, and had a Primat of its own: Nay *John Capgraw*, and *William Malmsburie* tell us, that Pope *Vrban* the second, in the Councel at *Bari* in *Apulea*, accounted my worthy predecessor S. *Anselme* as his owne Compeer, and said, He was as the Patriarch and Apostolick of the other world, *quasi comparem, & veluti Apostolicum alterius orbis & Patriarcham.* Now the *Britains* having a Primate of their owne, which is greater then a Metropolitan; yea, a Patriarch, if ye will, he could not be appealed from to *Rome*.

Apoſtolicke father of *Rome*. (*t*) Every one of theſe pontificall poſitions ſince the midſt of *Henry* the eights raigne, would have beene counted in *England* great paradoxes, yet now all of them are avowed by *Canterburie* himſelfe, in that very booke which the laſt yeare at the Kings direction hee ſet furth, for to ſatisfie the world anent their ſuſpition of his Popery, or elſe by D. *Montagu* in his bookes yet unrepealed, and cleanged of all ſuſpition of Poperie by M. *Dow*, under the ſeale of his Graces licenſing ſervant.

(t) *Montag. Antid. pag. 57. Rellè cautum erat olim per canones vetuſtæ Eccleſiæ, ut Romanus ille primus Epiſcoporum, cuitor per occidentem ſuffraganei adberebant ſuam ſententiam rogatus adhiberet, ubi fidei Eccleſiæ univerſalis, vel κοινωνίᾳ in rebus ad politiam ſpectantibus, agitabatur ſupra.*

This much for the Pope. About the *Cardinalls* they tell us that their office is an high and eminent dignity in the Church of God; for the which their perſons are to be handled with great reverence and honour, (*w*) that their office is a reward due to high graces and vertues, that ſome of them though the greateſt enemies that ever the reformed Churches have felt, ſuch as *Baronius* that ſpent all his time in oppoſing the truth and advancing *Antichriſtianiſme*, and *Barromæus* (*x*) a bloudy perſecutor of our religion and one of the fathers of *Trent*, that even ſuch men are ſo full of grace and piety, that it is a great fault in any Proteſtant to break ſo much as a jeſt on their rid hattes.

Their minde to the Cardinalat.

(w) *Montag. ap. pag. 56. Pœnitere non potuit Baronium eruditiſſimum & laboriоſiſſimum virum induſtriæ ſuæ ac diligentiæ, Cardinalitium enim inde & merito quidem ſuo adeptus ſuſcepit dignitatem. ibid. pag. 75. Virum illuſtri adeo nominis celebritate & eminentiſſima dignitate conſtitutum, honeſtum, probum, præterea in vita privata rigidè ſevtum ac tantum non Κοινωνὸν nuſquam niſi bono officentiſſime compellavi.* (x) *Pokling. Alt. p 34.* The Lincolnſhire Miniſter in his jearing veine flouteth Cardinall *Baromæus*, whereas, if he rie holineſſe, and ſpent the greateſt part of his life in faſting, prayer, almes-deedes, preaching, exhortation, and doctrine, and did deteſt both impiety and vanity both in word and deed. Me thinkes his conſcience ſhould check him for his ſcornfull uſage of a man who had the report of ſo vertuous and pious a Biſhop.

Where the head and ſhoulders are ſo much

affected

affected it is hard to reſtraine charity from the reſt of the body. Theſe good men vent their paſſion no leſſe towards the body of the preſent Church of *Rome*, then towards the Pope and the Cardinalls. For firſt his grace avowes over and over againe that the Papiſts and we are of one and the ſame religion, that to ſpeake otherwaies, as the Liturgie of *England* did all King *Iames* dayes, were a matter of very dangerous conſequent, and therefore he confeſſeth his helping that part of the liturgie which puts a note of infamy upon the Popiſh religion, leaſt that note ſhould fall upon our owne religion which with the Popiſh is but all one. (y) 2. They will have us to underſtand though wee and the Papiſts differ in ſome things, yet that this very day there is no ſchiſme betwixt Papiſts and Proteſtants, that Proteſtants keepe union and communion with the Church of Rome in all things required for the eſſence of a true Church and neceſſary for ſalvation, that though they communicate not with ſome of her doctrines and practices, yet this marres not the true union and communion of the two Churches both in faith and charity. That theſe who paſſe harder cenſures upon Rome are but zelots in whom too much zeale hath burnt up all wiſedome and charity. (*Z*) 3. That the points wherein the two Churches doe differ are ſuch as prejudge not the

They affect much to bee joyned with the Church of *Rome*, as ſhe ſtands.

(y) *Cant.* relat. p. 36. the Church of Rome & Proteſtants ſet not up a different Religion, for the Chriſtian Religion is the ſame to both, but they differ in the ſame Religion, and the difference is in certain groſſe corruptions to the very endangering of ſalvation, which each ſide ſaith the other is guilty of. *Star chamber* ſpeech. p. 36. My ſecond reaſon is, That the learned make but three Religions to have been of old in the world, Paganiſme, Judaiſme, and Chriſtianity,

and now they have added a fourth which is Turciſme. Now if this ground of theirs be true, as it is generally received, perhaps it will bee of dangerous conſequence ſadly to avow that the Popiſh religion is rebellion, though this clauſe paſſed in the Liturgie through inadvertance in King *Iames* time, this reaſon well weighed is taken from the very foundation of Religion it ſelf. ibid. page 34. His Majeſty expreſly commanded mee to make the alteration, and to ſee it printed. (z) *Potter.* pag. 366,

We dare not communicat with Rome, either in her publick Liturgy which is manifeſtly polluted with groſſe ſuperſtition, or in theſe corrupt and ungrounded opinions, which ſhee

Salvation of either party, that they are not fundamentall, and albeit they were ſo: yet the truths that the Papiſts doe maintaine are of force to hinder all the evill that can come from their errours. (&) 4. That the Popiſh errours, let bee to bee fundamentall, are of ſo ſmall importance as they doe not prejudge either faith, hope, or charity, let be ſalvation.

hath added to the faith. Theſe make up the Popery, but not the Church of Rome. In them our communion is diſſolved, but we have ſtill a true and reall union with that and all other members of the Church univerſall in faith and charity. ibid.p.74. To depart from the Church of Rome in ſome doctrines and practices, we had juſt and neceſſary cauſe though the Church of Rome wanted nothing neceſſary to ſalvation. There is great difference betwixt ſhiſme from them and reformation of our ſelfe. It is one thing to leave communion with the Church of Rome, and another to leave communicating with her errors, whoſoever profeſſeth himſelfe to forſake the communion of any one member of Chriſts body, muſt confeſſe himſelfe conſequently to forſake the whole. And therefore we forſake not Romes communion more nor the body of Chriſt whereof we acknowledge the Church of Rome to be a member, though corrupted. If any Zelots hath proceeded among us to heavier cenſures, their zeale may be excuſed, but their charity and wiſdome cannot be juſtified. *Cant.* relat.p.192. The Proteſtants have not left the Church of Rome in her eſſence, but in her errors, not in the things which conſtitute a Church, but only in ſuch abuſes and corruptions which work toward the diſſolution of a Church. (&) *Can.* relat.1.p.249. The foundation is & remaineth whole in the midſt of their ſuperſtitions. *Heylens* anſwer, p.124. Suppoſe a great Prelate in the high Commiſſion Court had ſaid openly, That we and the Church of Rome differed not *in fundamentalibus*, yet how commeth this to be an innovation in the doctrine of England for that Church telleth us in the 19.article, That Rome doth erre in matters of Faith, but it hath not told us that ſhe doth erre in *fundamentalibus*. *Halls* old religion after the beginning: It is the charitable profeſſion of zealous *Luther*, that under the Popery there is much Chriſtian good, yea, all, that under the Papacy there is true Chriſtianity, yea, the kernell of Chriſtianity? Neither doe wee cenſure that Church for what it hath not, but for what it hath. Fundamentall truth is like the *Morenaan* wine, which if it be mixed with twenty times ſo much water, holds his ſtrength. Rome as it is Babylon, we muſt come out of it, but as it is an outward viſible Church, we neither did nor would, *Butterfields Maskel.* Popery is poyſon, but fundamentall truth is an antidote. A little quantity of antidot that is ſoveraigne, will deſtroy much poyſon. *Potter.*p.62. The moſt neceſſary and fundamentall truths which conſtitute a Church, are on both ſides unqueſtioned, ibid. By fundamentall points of Faith we underſtand theſe prime and capitall doctrines of Religion, which make up the holy Catholick Faith, which eſſentially conſtitutes a true Church and a true Chriſtian. The Apoſtles Creed taken in a Catholick ſenſe that is as it was further opened in ſome parts

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by occasion of emergent heresies in the other Catholick creeds of *Nice, Constantinople, Ephesus, Chalcedon* and *Athanasius* is said generally by the Schoolmen and Fathers to comprehend a perfect Catalogue of fundamentall truths and to imply a full rejection of fundamentall heresies. ib. p. 109. It seemed to some men of great learning and judgement, such as *Hooker* and *Morton*, that all who professe to love the Lord Jesus, are bretheren, and may be saved, though with errors, even fundamentall. Hereticks do imbrace the principles of Christianity, and erre onely by misconstruction. Whereupon their opinions, albeit repugnant indeed to Faith, yet are held otherwise by them, and maintained as consonant to the Faith.

(*a*) Fiftly, That a generall repentance for all unknowne sinnes is sufficient to secure the salvation not only of these who have lived and died in the Popish tenets before the Councell of *Trent*, but even to this day not onely their people, but their most learned Clergie, Popes, Cardinalls, Jesuits, living and dying in their bitter oppositions and persecutions of Protestants, are in no hazard of damnation, though they never come to any particular acknowledgement of their sinfull opinions or practises following thereupon. (*b*) Sixtly, They teach us that Papists may not in reason

(a) *Cant. relat. pag. 361. Holcat. Non omnes error in his quæ fidei sunt est aut infidelitas, aut hæresis,* In things not necessary, though they bee divine truths if about them men differ, it is no more then they have done, more or lesse in all ages, and they may differ and yet preserve that

one necessary Faith intire, and charity also, if they be so well minded, for opinions which fluttereth about that one soules saving Faith, there are dangerous differences this day. *Pottar.* pag. 38. It is a great vanity to hope or expect that all learned men in this life should absolutely consent in all the particles of the divine truth, so long as the faith once delivered to the Saints, and that common faith containing all necessary verities is keeped. So long as men walke charitably according to this rule, though in other things they be otherwise minded, the unity of the Church is no wise violated: for it doth consist in the unity of faith, not of opinions, in the union of mens hearts by true charity, which easily tolerateth unnecessary differences. Some points of religion are Primitive articles essentiall in the object of Faith. Dissention in these is pernitious, and destroieth unity. Other, are secundary probable obscure and accidentall points: Disputations in these are tolerable. Unity in these is very contingent and variable. As in musicall consort, a discord now and then, so it bee in the discant, and depart not from the ground sweetens the harmony: so the variety of opinions and rites in divers parts of the Church, doth rather commend then prejudice the unity of the whole. *Montag. Antigag* pag. 14. Truth is of two sorts among men, manifest and confessed truth, or more obscure and involved truth. Plainly delivered in Scripture are all these points which belong unto Faith, and manners, hope and charity. I know none of these contraverted *inter partes*. The articles of our creed are confessed on both sides, and held plaine enough. The contraverted points are of a larger and inferiour alloy. Of them a man may bee ignorant

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bee ſtiled either idolaters, or hereticks, or ſchiſmaticks. His grace in that great large *folio* ſet out the laſt yeare, to declare to the world the fartheſt that his minde could bee drawen for to oppoſe Popery, is not pleaſed to my memory, in his moſt vehement oppoſitions to lay to their charge any of theſe three crimes, neither doe I remember in all the ſearch my poore lecture hath made, that any of his favourits in their writtes theſe twelve yeares bygone hath layed to the charge of *Rome* in

(without any danger of his ſoule at all. A man may reſolve or oppoſe this way or that way without perrell of periſhing *Cant. relat.* about the end. The corruptions of Rome materially, and in the very kinde

and nature, are leaven, droſſe, hay, and ſtuble, yet the Biſhop thought that ſuch as were miſled by education, or long cuſtome, or overvaluing the Soveraignty of the Roman Church, and did in ſimplicity of heart imbrace them, might by their generall repentance and Faith in the merits of Chriſt, attended with charity and other vertues finde mercy at Gods hands. *Sheldon* pag. 235. Though there be ſome difference among us in ceremonies and expoſitions, which deſtroy nor, yet ſtill our head Chriſt by Baptiſme ſtands upon our body, and the ſubſtance of the Goſpel is intire and whole among us by retaining the articles of the Faith, the volume of the New-Teſtament, and the practice thereof by Faith and good workes. ibid. 239. There bee differences which hinder our agreement. What then? Among the Greekes there were divers Dialects, and yet they had but one language, they held together in the maine. So though Papiſts have a letter more then wee, and we one letter for another, yet we hold together in the radix. *Paul* could beare with differences, expecting Gods reformation. If you be otherwiſe minded God ſhall reveale. For the preſent let us be patient, and afterward God will ſhew where the errour lieth. Why ſhould we preſume ſo much of our skill, while wee are in our none-age, and know but in part? Have not better men then we been deceived? Have not diſſenting Fathers and flyding Schooliſts been alwaies borne with in points of Religion? (b) *Potter* pag. 77. We hope well of theſe holy ſoules, who in former ages lived and died in the Church of Rome, for thbugh they died in many ſinfull errours, yet becauſe they did it ignorantly through unbeliefe, not knowing them either to be errours or ſinnes, and repented in generall for all their unknowne treſpaſſes, wee doubt not, but they obtained pardon of all their ignorances. Nay, our charity reacheth further to all theſe this day, who in ſimplicity of heart believe the Roman religion and profeſſe it. But we underſtand onely them who either have no ſufficient meanes to find the truth, or elſe ſuch as after the uſe of the beſt meanes they can have, all things conſidered, find no ſufficient motives to convince their conſcience of errours. *Chemn.* his defence of *Hall*, I dare bee bold to ſay that the Church of Rome had not for many hundreth years before the councel of *Trent*, ſo good a forme of doctrine as the *Tridentin* Catechiſme doth containe.

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earneſt, either idolatry hereſie or ſhiſme, but by the contrary hath abſolved them clearly in formall tearmes all thoſe three crimes. (c) Of idolatry becauſe they teach not the giving of *latria* to any image or any creature.

(c) *Shelford*, page 300. I am not in the minde that all images are idols, but only when they are worſhipped for gods. This the word *idololatria* ſignifieth the worſhipping of images, with *latria*, that is divine worſhip, as it is uſed by Divines, *Cant. relat.* p. 299 They keepe cloſe to that which is ſuperſtition, and in the caſe of images come neare to idolatry. *Montag. apar* p. 79. Et cerè quamdiù palam non deficiunt à pietate & cultu Dei proprio ad idololatriam, etiam moribus impii, vita contaminati, tolerantur in Eccleſia non minus quàm milvus & corvus immunda animalia erant in arca Eccleſiæ πρότυπω ſingulari. At nullus in arca erat idololatres, quia Chriſtianam pietatem quatenus Chriſtianam idololatres execratur. *Montag. Orig.* p. 309. Dei cultum latriam quam appellant nec poſſumus alicui creaturæ, nec debemus ſive humanæ ſive angelicæ quamvis excellentiſſimæ impendere. Hoc fatebitur Bullingerus Pontificius & tota ſchola non inſanientium adverſariorum, nolunt enim illi quovis modo cuicunque creaturæ latriam ne quidem cultu relativo exhiberi. *Montag. Antigag.* p. 319 You ſay, that images muſt not have *latria*: ſo we: let your practice and doctrine goe together, and we agree. *Dow* againſt *Burton*. p. 142. When *Burton* objecteth that *Canterburie* did raze out of the publick booke of faſts, this ſentence, Thou haſt delivered us from ſuperſtition and idolatry wherein we were utterly drowned, his chiefe anſwer is, That men may be good Proteſtants, and yet not damne all their forefathers, who lived before the reformation, as he muſt doe, who ſaith of them, they were wholly drowned in idolatry, which though M. *Burton* perhaps will not, yet ſome men may think it to be a reaſon ſufficient for the leaving out of that ſentence.

(d) Of hereſie, becauſe their errours taketh no part of the foundation away, but are onely exceſſes and additions conſiſting with all fundamentall trueth. (e) Of ſhiſme, becauſe they goe on in the practice of their forbeares without in-

(d) *Cant. relat.* page 306. Non omnis error in his quæ fidei ſunt eſt aut infidelitas aut hereſis. *Potter*. p. 102. Every ſect hath ſome Zelots ſo paſſionately in love with their owne opinions that they condemne all other differing from them to bee hereticall, ſo there liveth not a Chriſtian on earth who in the judgement of many other is not an heretieke, ibid. page The Giant in *Gath* was a true man, though much deformed with ſuperfluous fingers and toes, but if one loſe any vitall part, hee is a man no longer, there is not ſo much danger in adding ſuperfluities, as is in detracting, what is eſſentiall and neceſſary, that the Church ſhall never bee robbed of any truth, neceſſary to the being of the Church, the promiſes of Chriſt aſſureth us, but that ſhe ſhall adde no unneceſſary truth wee have no warrant (e) *Cant relat.* page 316. If any will bee a leader and teaching heretieke, and adde ſhiſme to hereſies, and bee obſtinate in both, hee without repen-

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tance muſt needs be loſt, while many that ſucceed him in the errour onely, and notobſtinacy may bee ſaved: I ſay, thoſe howſoever miſled, are neither ſchiſmaticks nor hereticks before God and are therefore in a ſtate of ſalvation. *Montag. Apar. p.* 283. Sectam & hæreſin non faciũt ii qui conſtanter retinent doctrinam traditã, necenim ille hæreticus dicetur, qui per omnia Romanam fidem integerrimè profitetur. *ibid.* p. 389. Schiſmatici & ſingularitate rapti in tranſverſum quales Scaliger, Calviſius, Pareus, & alii opinatores, quæro autem an quis ferendus ſit homo novus terræ filius, qui contempto ſpretoq; conſenſu majorum ſuas phreneticas obſervationes obtruſerit (*f*) *Shelford* p. 238. Let us Chriſtians leave off our diviſions, the Papiſts and we call upon one God our Father, upon one Chriſt our Saviour, one holy Ghoſt our ſanctifier, and we have but one mean to unite us to this holy Unitrinity, which is baptiſme, How then ſhould we not be brethren? O bleſſed Jeſus, raiſe up one to bid the people returne, bleſſed be that peace-maker among men, Nulla ſalus bello pacem te poſcimus omnes. *ibid.* p. 296. Why judge we ſo eargerly others for holding of errours, are any without them? Some errours we may beare with, charity teacheth me to judge that errours of Chriſtians are not of intention but ignorance. For I beleeve that wittingly, and willingly, neither Papiſt, Proteſtant nor Lutheran would wrong their head Chriſt, whom daily they profeſſe. *Montag apar.* p. 45. Citius inter digladiantes Philoſophos de ſummo bono, quam inter Proteſtantes & Papiſtas inaudita nomina ſuperioribus ſæculis, & ſubintroducta nuper inauſpicato de controverſis inter ipſos queſtionibus conveniet, ſed viderint poſteri de diſſidiis iſtis quæ penè nihil ſani, ſancti nihil, in vita & mor bus nobis reliquerunt, cum prophani homines & politici ſub prætextu & ſimulatione religionis ſuas improbas actiones, enormia deſideria ſoleant palliare. Poſt mota hæc certamina inter partes odiis decertatum varinianis, atque eo deventum eſt utrinque inſaniæ & exceſſus ut ferre eos nequeant zelota & furioſi plerique utrinque Theologi qui non una cum ipſis velint inſanire. Quam indignis modis *Caſſander* vir uſque ad miraculum eruditus ipſiſſima modeſtia & probitatis anima, exceptus fuerit ab importunis utrinque cenſoribus, Calvino

(*g*) *Shelford*

troducing any late novations. 7. They declare it were very good wee had preſent peace with *Rome* as ſhee ſtands, her errors being but in opinions which charity ought to tolerate, that the Church of *England* would gladly embrace this peace, that *Caſſander* and the like who further this reconciliation are the men of the world moſt worthy of praiſe, that the Jeſuits and *Calviniſts* both puritanes who hinder this peace are the moſt flagitious and intollerable (*f*) perſons of this age. All this and much more of ſuch ſtuffe you may ſee printed not onely with allowance but with applauſe by the chiefe of that faction his Grace himſelfe, *Montagow* the firſt of the three nonſuches, *Pottar* in that his much beloved piece put out as hee ſaith at the command of authoritie.

(g) *Shelford* in his pious ſermons printed by the univerſity of *Cambridge* Preſſe at the direction of the Vice-chancellour, D. *Beel* dedicated to the Lord Keeper of *England*, adorned with many triumphing Epigrammes both Latine and Engliſh by a number of the Fellows, and although called in, yet no cenſure to this day for all the complaints againſt it, to our hearing hath beene put either on the Author or Printer, or Licencer, or Adorners or any Doctrine contained therein, but the worſt that *Burton* could pick out of it, is all defended by *Dow* and *Heylen*, at his Graces ſpeciall direction, and ſubſcribed licence, as we ſhall heare anon.

nimirum propter editum illum aureum libellum de officio viri pii, & pluribus inter Jeſuitas propter conſultationem *Paulo* liberiorem ignorat nemo, quam fortunæ aleam ſubeire *Andreas Fricius* aliique qui impudenter noluerunt eſſe contentioſi. *ibid.* pag. 78. Hoc tempore tituli infœlices proteſtantium & papiſtarum varianti-

bus de fide ac pietate ſententiis diſtraxerunt in diverſum Chriſtianum orbem, ſi qui ſint qui bellum malint æternum, qui velint odia exerceri immortalia traducant illi noſtram quæ ſolet odioſius exagitari tepiditatem vel ἀδιαφορειαν: Ego filius illius pacifici & pacificatoris qui fecit utraque unum diſiecta materie ſeparationis; neque certè arbitror ab hac ἐπιεικειᾳ abhorret noſtræ Anglicanæ Eccleſiæ ſuffragium & voluntas, quod nonnulli putant & vehementer contendunt, *ibid.* p. 245. In Phariſæis ad vivum depictas imagines intueamur eorum hominum qui Phariſaica nobis inſtituta in Chriſtianiſmum retulere, puritanos intelligo & Jeſuitas, ſive ut verius dicam utrinque puritanos honeſtatis etiam civilis reduvias, pietatis carcinomata, & Chriſtianiſmi dehoneſtamenta pacis & concordiæ alaſtoras & pernities. (g) *Potters* Epiſtle to the King, it was undertaken in obedience to your Majeſties particular commandement.

I hope now that all true Proteſtants pondering the paſſages I have brought, beſides many moe, wherewith themſelves from their owne readings are acquainted, will not onely abſolve my alledgeances of raſhneſſe and ſlander, but alſo wonder at the incredible boldneſſe of thoſe men, who in theſe times wherein the Prince and State are by ſo many and deep tyes obliged, and according to their obligations hath ſo oft declared themſelves paſſionately zealous for the maintainance of Proteſtant orthodoxie, that yet they ſhould bee ſo peart as to print in the

royall city, and that after the long and great grumblings of the people and formal challenges of divers of the learned to reprint their clear affection to the Pope and Cardinalls, and the whole Romish religion, albeit truely this their ventorious boldnesse seemes not more marveilous then their ingenuity commendable : For they have said nothing for the Pope, or *Rome*, but that which conscience would pouse any man upon all hazards to avow, who was so perswaded in the particular heeds of controversies betwixt Papists and Protestants, as they confesse themselves to be; to the end therefore that we may see the former strange enough passages not to have dropped from their pennes by any inadvertance, but upon plaine designe and deliberate purpose, we will set downe in the next roome the affection they professe to the speciall heads of Popery, very consonant to that which they have already said of that which wee count the whole lumpe and universall masse ef Antichristianisme. The speciall heads of Popery are moe then I have leasure to relate, or you can have patience to heare enumerate. Take notice therefore but of some prime articles which Protestants use most to detest in Papists, foure by name; their idolatries, their heresies, their superstitions, their abomination of desolation the masse. If from their owne mouths I make cleare that in these foure they joyne with *Rome* against us, it is like none hereafter shall wonder of any thing that yet they have done or said for the advancement of the popish party, and the subverting of the Protestant Churches either at home

home, or over ſea, but rather embrace their ſobriety and moderation, who being minded, as they profeſſe, doe not breake out in many moe both words and deeds, for the deſtroying of the Proteſtant ſchiſme, and bringing all backe to the Catholick Apoſtolick mother Church of *Rome*, and unto the feet of his Holineſſe the vicar of Chriſt, the ſucceſſor of *Peter*, under whoſe obedience our holy and bleſſed anteceſtors did live and die.

CHAP. IIII.

The *Canterburians* joine with *Rome* in her groſſeſt idolatries.

THE acts of *Romes* Idolatry be many and various: None more open to the eie of beholders then theſe five, their adorations of altars, images, relicts, ſacramentall bread, and Saints departed: For the firſt, their worſhipping of the ſtocke or ſtone of the altar; if wee would imputе it unto the *Canterburians*, they will deny it alluterly, and avow, that they may well worſhip God before the altar, but to worſhip the altar it ſelfe, to give to it that worſhip which is done before it, to give to it any religious worſhip any *cultus*, any προσκυνησις any σεβας any adoration, they dodeteſt it, as palpable idolatry. So his Grace, ſo *Pocklington*. ſo *Heylene*, ſo *Lawrence*, ſo *Montagu* do oft profeſſe: But that you may ſee how little faith

In the midſt of their denials, yet they avow their giving of religious adoration to the very ſtock or ſtone of the altar.

thoſe mens proteſtations doe deſerve, and that all may know either their deſperate equivocating, or elſe their ſpirit of giddineſſe, which makes them ſay and unſay the ſame things in the ſame pages; conſider all of the five named authors, for all their deniall, printing with approbation and applauſe as much worſhipping and adoration even of the altar, as any Papiſts this day living will require.

Begin with his Grace, you ſhall finde him in his Star-chamber ſpeech, for all his deniall, yet avowing within the bounds of two pages, once, twice, thrice, (a) the giving of worſhip to the altar, and that ſuch worſhip, which is grounded upon that place of Scripture, *Venite, adoremus*, which we ſuppoſe none will deny to be divine adoration: But we muſt underſtand, that the King, and the Church of *England* here, as in all things muſt bear the blame of his graces faults, that the King and his moſt noble Knights of the Garter muſt bee patrons to this practice, and the Engliſh Liturgie the enjoiner of it: But his Grace and thoſe that have the government of the Church muſt bee praiſed for their moderation, in not urging this practice upon all their brethren. (b) D. *Pocklingtoune* with his Graces licence, proclames the bending of the body and the proſtration even to it.

(a) Pag. 47. A great reverence is due to the body, and ſo to the throne where his body is uſually preſent. *Ibid. pag. 49. Domino & altari ejus*, to the Lord your God, and to his altar, for there is a reverence due to that too. *ibid.* pag. 45. Therefore according to the Service booke of the Church of England, the Prieſt and the people are called upon, for externall and bodily worſhip of God in his Church; Therefore they which do it not, innovat, and yet the government is ſo moderate, God grant it be not too looſe, that no man is conſtrained, no man queſtioned, only religiouſly called upon, *venite adoremus*. (b) *Pocking. altare p.* 160. I ſhall intreat the pious and judicious Reader, to conſider with meet reverence, what is recorded among the ſtatutes of that moſt noble order; *non ſat is boni Deo atque altari reverentiam exhibuiſſe viſi ſunt, ut Deo & ejus altari prout ſolli debitum impenderent honorem, quotiès pretergrediebantur ſummum altare in honorem Dei, debitas genu flexiones, reverentiaque conſalutabit. Idem*, in his Sunday no Sabbath at the end,

Heylene

Heylene comes up at last to his Masters backe, and tels us that the adoration before the altar, is the honour of the altar *it* selfe, and that falling downe and kissing of the altar; for the honouring of the altar was a very commendable practice. (c) *Laurence* as he prints with *Canterburies* licence, but undoubtedly by an impudent lie, at the Kings speciall commandement, doth maintaine not onely veneration, but religious worshipping adoration, προσκυνησις, and all, (d) not only by a relative and transient worship as he speakes, (e) but also, which is a degree of madnesse, beyond any thing that ever I have marked in any Papist, he will have a Divine adoration given to the altar it selfe without any relation, or mentall abstraction; because of the union of Christs body with it, which sits there as in a chaire of Estate even as without scruple or relations, or mentall abstractions wee give to the humane nature of Christ, for that personall union of the Godhead with it, Divine adoration whereof in it selfe it is not capable. (f)

end, if wee doe not onely bend or bow our body to his blessed board, or holy altar, but fall flat in our faces before his footstooll so soon as ever wee come in sight thereof, what Apostle or Father would condemn us for it, and not rather be delighted to see the Lord so honored.

(c) Antidot. Lincolne preface to the King, altars were esteemed so sacred that even the barbarous

souldiers honoured them with affectionate kisses. Ibid pag. 86. The altar being thought to be more sacred, had a farre greater measure of reverence and devotion conferred upon it ἱερας ασπασιου πραπεζης, a reverend salutation of the table, πυλω θυσιαστηριου, he and *Perkinsons* both pag. 142. commends that exhortation of the Patriarch of *Constantinople* in the fifth councell, *Adoremus primum sacrosanctum altare. Idem*, in his answer to *Bowtown*, pag. 137. If you look higher unto the use and practice of the ancient Church, you cannot misse a πυλω θυσιαστηριου, an honor to the altar, ασπασμον ἱερας τραπεζης, an *ad genuflexionem erit Dei.* (d) pag. 25. we finde in *Ignatius* πυλω θυσιαστηριου a honor due to the altar: and in *Tertullian ad genicularia* a kneeling to the altar: and in the fifth councel, προσκυνησιν τω θυσιαστηριω, an adoration of the altar, and in the synoldals of *Odo* reverentiam altaribus exhibendam, &c in *Damascene*, ξοανειας σεβας τραπεζης; and in another, divina altaria; and in the life of *Marie* the Egyptian. εγκλαυσασα ὑμνον τω ὁσιω τοπω, και το αγιον προσκυνησασα εδαφος, casting my self to the earth, and worshipping the holy ground, & the Grecians triple prostrations τριὰ προσκυνηματα before the altar in the old Liturgies.

(e) *Ibid.* Although they gave a religious reverence to these places, yet they determine

that religious reverence in God not in the place: the throne is honoured for the King, he that reſpects the houſe for the owners ſake, reſpects not the houſe but him.

(*f*) *Ibid. pag.* 30. So much they ſaid, but to juſtifie the practice of our Church, I need not ſay ſo much; for as although the humane nature of Chriſt receive all from the Divine, yet we adore the whole *ſuppoſitum* in groſſe, which conſiſts of the humane as well as of the Divine. So becauſe of Gods perſonall preſence in the place, wee adore him without abſtraction of his perſon, from the place, to wit, the altar. *Pockl. alt. pag.* 153. Altars have beene in all ages ſo greatly honoured, becauſe they are the ſeats and chaires of Eſtate, where the Lord vouchſafeth to place himſelfe amongſt us. *Quid eſt enim altare* (as *Optatus* ſpeaks) *niſi ſedes corporis & ſanguinis Chriſti?*

As much adoration of the elements they grant as the Papiſts require.

For the adoration of the communion elements, which Proteſtants count an Idolatrie ſo horrible, that for it alone they would not faile to ſeparate from the Church of *Rome*, though ſhe had no other fault, (*g*) their minde is plaine by the practice which his Grace maketh *Heylene* in his State anſwer to defend, we doe paſſe their adoration in the act of communicating, albeit wee thinke it ſtrange to ſee men who once were counted moderate and wiſe, by the touch of his Graces panton, to become ſo inſolent, as to hiſſe and hout at the doctrine and practice of the beſt reformed Churches, as vile and monſtruous, (*h*) who in the act of receiving hath thought meet to fit or ſtand, rather than to kneele. We ſpeake onely of theſe their new adorations, which againſt the conſtant practice of the Engliſh Church they are now begun to uſe, without the act of receiving a number of low cringes towards theſe elements, when they take the paten in their hand, a low *inclinabo* before the bread, when they ſet it downe, another; when they take up the chalice, a third; when they ſet it downe a fourth. (*i*) That theſe avowed adorations before the elements, without the act of receiving, are

(g) *Apologie des Egliſes reformes par Ioan Daille chap.* 20.

(h) *Hals* remedy of profainneſſe, pag. 128. away with theſe monſters of opinion and practice in this ſacrament, Chriſt Jeſus is here really tendered to us, and who can, who dare take him but on his knees?

(i) *Heylens* moderate anſwer, p. 137. if bowing towards the communion table be offenſive to you at the adminiſtra-

are directed by them, not only as they say to the person of Christ, whom they make there essentially present, but also unto the elements themselves; we prove it by no other reason but their former confession. Their adoration before the altar is done as they confesse unto the altar, much more their adoration before the elements, without the act of receiving must bee unto the elements: For I hope they will bee loath to affirme, that there is in the altar any worthinesse or aptitude, or any other cause imaginable, which can make it capable of adoration, but the same causes are in the elements in a farre higher degree: The relation to Christs Body and Person, which they make the only foundation of those worships being much more true, more neare, more cleare in the elements, then in the altar, howsoever the Popish prostrations, and adorations, before the hostie, which to all Protestants are so abominable idolatries, are absolved by these men; not onely by the clearing of Papists of all idolatry every where, but particularly by their impatience, to have the adoration of the elements to be called Popish. For in our book of *Canons* when in the copie sent up to the King, the adoration of the bread, *Chap. 6.* was styled by our Bishops the Popish adoration, my Lord of *Canterburie* on the margine with his owne hand directeth to scrape out the word Popish, as we can shew in the authentick manuscript of that booke now in our hands.

tion of the Sacrament, I would faine know upon what reasons you stomack, that men should use their greatest reverence in so great an action, thinke you it fit the Priest should take into his hands the holy mysteries without lowly reverence, or that it is an innovation so to do?

Concerning images, behold their assertions, first they tell us that the pullers downe of images, out of their Churches, were but lowns and knaves, pretending

In the matter of images their full agreeance with Rome.

ding onely religion to their prophane covetousnesse, that they were truly iconoclasticke and iconomachian hereticks. (*k*) 2. That those who doe pull downe or breake, or offereth any indignity to a crosse, to a crucifix, to a Saints image, are but madfooles, that those injures reflect upon Christ and the Saints; and are revenged sundry times with plagues from heaven. (*l*) 3. That the Church of *England*, (they take that Church commonly by a hudge mistake, for their owne prevalent faction therein) doth not onely keepe innumerable images of Christ, and the Saints in the most eminent and conspicuous places of their Sanctuaries, but also daily erect a number of new long and large ones, very curiously dressed, and that heerein they have reason to rejoice and glory, above all other reformed Churches. (*m*) 4. That these their manifold images they use not onely for ornament, but also

(k) *Montag. orig. pag.* 162. Imagines illæ per ecclesias constitutæ quæ furorem effugerunt, iconoclastarum, ibid. p. 174. sub prætextu reformatæ pietatis, Deum, Ecclesiam, pietatem, per nefandissima sacrilegia everisis ubicunque monasteriis, templis, sacrariis, & redactis insuscum maximis reditibus emunxerunt cansantur se religiosi nebulones, &c.

(l) *Montag. Antid. p.* 28. Verissimum est omnino quod affirmas διὰ τὰ ἀρχετύπα τιμᾶσθαι εἰκόνες, ut Cæsaris imago in numismate, ut meletii character in pala annuli, quod si quis Cæsarem in charactere suo & numismate ἄτιμάζοι in archetypum transit ea contumelia, quo modo si quis sancti alicujus imaginem dedecore afficiat, illum ego & ὑβριστὴν, optaverim, & suæ temeritatis pœnas dare. *Studley* in his glasse for schismaticks about the end, tels us, that he knew a Churchwarden for the taking downe of a crosse which he conceived to have been by his neighbours idolized, to have had his swine stricken with madnesse, and thereafter the man in desperation to have drowned himselfe: Whence he exhorts all men to beware so much as to censure their antecessors of idolatry, for erecting such monuments of their devotion (m) *Montag antid. pag* 24. Hæretici nequaquam à te censeri debemus εἰκονομαχοι, asservamus enim diligenter, & eum cura Petri, Pauli, beatæ virginis, sanctorum aliorum innumeras imagines, præsertim vero Jesu Christi redemptoris crucifixi etiam in templorum cryptis, & lararriis in parietibus, & fenestris quas tamen non adoramus. Ib. p. 26. μονον δ τῶν ὅλων θεον προσκυνῦμεν, ut cum Theodoreto loquar, impugnamus προσκυνησιν. Sunt apud nos quod aliquoties dicendum frequentissimæ imagines in Ecclesiis per stallos, ut vocant, Canonicorum, per fenestras, ambones, vasa, vestimenta, & ipsa Συτίασηεια. *Pocklington. altare pag.* 87. In my Lord of Lincolns private Chappel, are to be seen beside the altar, most richly furnished close to the wall under the East window, many goodly pictures which cannot but strik the beholders with thoughts of piety, and devotion at their entrance into so holy a place, as the picture

to

to bee bookes to the Laicks, both for their inſtruction and kindling of their affections to piety, zeale, charity, imitation of the Saints; (*n*) 5. That towards the Images of Chriſt and the Saints, the hearts of the Godly ought to bee affected with a pious devotion, with a religious reverence, and that this reverence may very lawfully bee expreſſed, with an outward religious adoration; yea, proſtration before the Image, as well as before the altar, with the eies of the adorer fixed upon the Image; (*o*) 6. That the Popiſh diſtinction of *dulcia* and *latreia* is good, and well grounded, that the onely abuſe of Images is the worſhipping of them with *latreia*; that the Papiſts are free of this fault, that all their practice here is but *iconoduly*, not idolatrie, that all our controverſie with them about the worſhipping of relicts, and ſo much more of images, (for to images, they profeſſe a farre leſſe reſpect then to reliques) is but the toying of children, the ſtriving about ſhadowes, that long agoe

of the paſſion, and likewiſe of the holy Apoſtles, together with a fair crucifix, and our bleſſed Lady, and S. *Iohn* ſet up in painted glaſſe in the eaſt window, juſt over the holy table, or ſacred altar; So that I muſt ſay, That who ſo lives in this Diocie, muſt be condemned of great impiety, that will deſert his Lord, and not follow him giving a precedent of ſuch devotion, ſo conformable to the rubrick of our Church. *Heylens* anſwer, pag. 174.

For your particular inſtances in the Cathedrals of Durham, Briſtow, Pauls, &c. the moſt that you except againſt, are things of ornament, which you are greeved to ſee now more rich or coſtly, nor they have been formerly. *Pocklin altare* page 24. Our Churches (by Gods mercy) are a glory to our religion, beautified with goodly glaſſe windowes. *ibid* page 87. A faire Crucifix, and our bleſſed Lady, and St. *Iohn* ſet up in painted glaſſe in the Eaſt window, juſt over the ſacred altar.

(*n*) Widowes ſchiſmaticall puritan, page 10. Church pictures are an externall beauty, of the Church, a memory of honour to the dead, and Saint *Gregory* cals them Lay mens books. *Pocklin. altare* page 87. There are to be ſeen many goodly pictures, which cannot but ſtrike the beholders with thoughts of piety and devotion. *Montag. Antiq.* page 318. The pictures of Chriſt, of the bleſſed Virgin, and Saints, may be made, had in houſes, ſet up in Churches, reſpect and honour may be given to them, the Proteſtants do it, and uſe them for helpes of piety, in rememoration, and effectuall repreſenting of the prototype. *ibid.* page 300. Images have three uſes, aſſigned by our Schooles inſtruction of the rude, commonefaction of ſtory, and ſtirring up of devotion, theſe you and we alſo give unto them. (*o*) *Montag. antiq.* page 30. Chriſtiani omnes adoramus Chriſtum imagini & ſimulachro, non proſternimur coram imagine forſan, quid ad rem vero? Invitatio eſt

ad pietatem, ex in tuitu tolle ſcandalum, ita ſi velis proſternaris, et jam oculos defigas in crucifixum ante menſam Dominicam inclinamur, in genua procumbimus, venerationem exhibemus, non tamen menſam adoramus. (p) *Montag. antid.* p. 16. Latriam, illum cultum ſoletis appellare, neque ego nomen aut nominis rationem, vel ſubjectum improbavero, eum à duleia ſoletis diſtinguere, non alio fine, quam quod rerum ſubjectarum rationes, ſecundum magis & minus inter ſe diſtinguantur. pag. 27. Tantummodo taxamus in imaginibus, πλὴν λατρειαν, uſum & utilitatem non ſollicitamus ullo pacto. p. 24. Pergamus ad Eccleſiæ Romanæ εἰκονοδουλειαν. *Montag. orig* p. 40. Nolunt illi quovis pacto creaturæ cuicunque latriam ne quidem cultu relativo exhiberi, ſed non conſtat quis ſit ille cultus latreiæ ſoli Deo preciſe & peculiariter debitus, quibus terminis circumſcribatur, quis ille qui ſolus creaturis debetur, quis ejus modus, gradus, menſura, partes, conditio, limitatio, omnia vacillant vel ignorantur, nec illud agitur ut conſtare poſſit: luſum eſt in hac queſtione & illuſum per ambiguitates verborũ è privatis nempe vel contendendi vel diteſcendi reſpectibus conſtet autem hoc, & facilè conveniet inter nos. Magnam certè gratiam ab Eccleſia Chriſti, & partibus inter ſe contendentibus iniverint, qui docerent quouſq; progredi in hoc ſanctorum cultu, & λειψανοδουλειαν poſſumus ſine ullo ſcandalo, animæ periculo pietatis & religionis naufragio interim quod pueri ſolent, in hac re, ut in multis συνομαχεμεν.

both ſides, are really agreed, though ſome for their owne pride and greed delight to keep this contraverſie about ambiguous words ſtill upon foot. (p)

About reliques they agree with Papiſts.

Concerning reliques they teach firſt that the carrying of them about in cloaths by devout people is tollerable. (q) Next that thoſe bones or that duſt of the deceaſed Saints ought juſtly to bee put in a caſſe of ſilke or of gold that they may bee well hung about our necke and oft kiſſed, that they may bee layed up amongſt our moſt pretious jewels. (r) 3. That in thoſe reliques there is oft found ſo much grace, holineſſe, vertue, that all who touches them are ſanctified by that touch. (s) 4. That to theſe relicts a great honour yea a relative

(q) *Andriwiſtri ſura* For their reliques were we ſure they were true wee would carry to them the regard that becomes. It was raſhneſſe and undiſcreetly done of *Vigilantius* ſo to abaſe his tearmes concerning them,

had they power of doing miracles we would have eſteemed them ſo much the more, but in their owne degree: yet the carrying of them about in linnen cloaths and kiſſing which *Vigilantius* did object, if he did it truly, we would rather beare with it, and excuſe it as proceeding from popular and private devotion which will many times overſhut it ſelfe then commend it. (r) *Montag. antid.* p. 17. Oſſa ſanctorum cineres reliquias vaſe aureo, velamine preciоſo convolvebant. Ego certe cum Conſtantino illas reliquias faſciis involvam, auro includam circumgeſtandas, admovebo labiis ac collo ſuſpenſas manibus oculiſque crebro uſurpatas intruebor, vel in apothecas condam, & recludam inter precioſſima cemelia cenſendas. (s) *Montag. antid.* p. 16. Mag. Baſilius ait συμφημι καγω Mar-

worſhip

worſhip is due albeit not a *latria* or divine adoration. (*t*) Fifthly, That pilgramages to the places where thoſe relicts ſtand are very expedient, that Proteſtants doe reprove onely theſe pilgramages towards the Churches of the Saints which are made for greed or ſuperſtition, that Papiſts doe diſallow all ſuch as well as we (*w*) 6. That all the controverſie which here remaines betwixt Papiſts and Proteſtants is about juſt nothing even about goates woll and the ſhadow of an Aſſe. (*x*)

About the invocation of Saints whereof the learned of the Papiſts are ſo aſhamed that they diſavow their owne practice thereof (*y*) yet our men tell us firſt that the Saints in heaven are truely our mediators with God of interceſſion, as Chriſt is of redemption. (*z*) Againe, that wee ought carefully to keepe the Saints feſtivalls, to this end, that wee may be partakers of their interceſſion. (*a*) 3. That albeit for common their interceſſion bee univerſall, yet that ſundry times they deſcend to particulars: They remember the eſtates of their friends and acquaintance as they left at it their death, they

tyris oſſa quicunque tetigerit ob gratiam illi corpori inſidentem, fit quandam tenus particeps ſanctificationis. (*t*) *Monta. antid.* p. 16. Agnoſcimus Eccleſiam veterem ſanctorum reliquiis & cineribus magnum honorem detuliſſe, & veneratione quadam relativa coluiſſe. (*w*) *Montag. antid.* p. 44. Neque peregrinationem religioſam ad loca ut appellant ſancta quiſquam improbaverit qui in rebus Eccleſiæ Chriſtianæ veteris non eſt hoſpes: improbat Molinæus & merito peregrinationes ut appellant malas, inventas vel ad

ſuperſtitionem, vel ad queſtum, vel ad tyrannidem, quas & ipſas nemo ſanus inter catholicos Romanos non improbaverit. (*x*) *Montag. orig.* p. 45. Ut de lana caprina, vel ὀβολοστατῶν hic rixare videantur contendentes.

They come very neare to the invocation of Saints. (*y*) *Andrews ſtricture* p. 57. The Cardinall freely confeſſed to M. *Caſaubon* that he had never prayed to a Saint in all his life ſave onely when he happened to follow the proceſſion, and that then he ſung *ora pro nobis* with the Clerks but elſe not. (*z*) *Montag. antid.* p. 20. *Non abnuerim ſanctos eſſe orationis & interceſſionis ut loqui ſoletis mediatores ſed univerſim univerſos: precibus ſuis apud Deum intervenium & orationibus mediantur. Chriſtus ſolus & abſque alio eſt mediator redemptionis* ἐξοχὴν *interceſſionis mediator.* (*a*) *Andrews ſtricture* pa. 8. We agree with Saint *Auguſtine*, we celebrate the memories and hold the feaſts of the bleſſed Martyrs as well for imitation, as that we may be partakers of their interceſſion. *Sheldons* firſt ſermon page 44. Upon the Saints dayes the Saints in Heaven joine with us, now if the Saints in Heaven after their manner aide us with their prayers, ſhall wee be ſo baſe minded as not to pray with them? *Ibid* page 27. In obſerving Saints daies and

are informed of many new particulars by the Angels which hath been upon earth, and by the Saints which after their death hath newly come to the heaven, and that according to their particular informations they frame their interceſſion. (a)

4. If we were certaine that the Saints in heaven knew our eſtate it were no fault at all but very expedient to make our prayers to them that they might interceed with Chriſt for us. And though we bee not certaine of their knowledge, yet all the fault that is in our prayers to them is onely ſome idleneſſe and curioſity but no impiety at all. (b) 5. That none ought to reprove our prayers unto our Angel keeper. (c)

The Saint in heaven which the Papiſts doe moſt idolize is our bleſſed Virgine to whom it is well knowne they give much more falſe worſhip, then true to the whole Trinity; concerning her the *Canterburians* affirme firſt, that ſhe is created in another way then any of the race of *Adam*, that God did meditate fifty ages upon the worke of her perfect creation, that ſhe did live all her daies without mortall ſin,

In dedicating temples to God in their names theſe who neglect this holy fellowſhip have a great loſſe, which none can ſee but they who have ſpirituall eies (a) *Andrews* anſwer to Cardinall *Pirron*. 20. Chap. We will hope well that *Theodoſius* might interceed with God for his children, we ſee no cauſe to the contrary.

They Idolize the bleſſed Virgin as much as any Papiſt.

Montag. antid. p. 22. Meminerunt amicorum ſuorũ & rerũ a ſe quondã in terris geſtarum quocirca ad Chriſtum in cœlo recollecti poterint de via ordinaria per Jeſum Chriſtum apud Deum patrem amicos, familiares *ὀικείους*, precibus commendare & adjuvare.

(b) *Montag. antid.* p. 229. Save all other labour in this point. Prove only their knowledge of any thing ordinarily I promiſe you ſtreight I will ſay holy S. *Mary* pray for me. *Ib. antid.* p. 23. Tu mihi proba & demonſtra poſſe me certum eſſe de ſcientia ſanctorum particulari quocunque tandem modo acquiſita ego certe quod ad me ipſum attinet ſanctos defunctos beatam puta virginem, ſanctiſſimos Apoſtolos glorioſiſſimos Martyres non verebor adire interpellare, alloqui, ſupplicibus precibus deprecari habeant me commendatum & adjutum ſuis interceſſionibus apud Deum patrem per filium. *Idem antid.* p. 200. Perhaps there is no ſuch great impiety in ſaying holy S. *Laurence* pray for me. (c) *Montag.* invocation of Saints p. 99. If thus my ſelfe reſolved to do infer (holy Angel keeper pray for me) I ſee no reaſon to be taxed with point of Popery or ſuperſtition much leſſe of abſurdity or impiety. *Ib. ant.* p. 203. The caſe of Angels keepers in point of advocation is much different from other Angels not guardians, as being continually attendants alwaies at hand though inviſible, and therefore though we may ſay S. Angel keeper pray for me, it

yea

yea without all actuall ſinne, yea without all originall. (d) That ſhe is now advanced above all the Angels to the higheſt created perfection that is poſſible to be daughter, mother, and ſpouſe of God, and that her very body is already tranſlated to the heavens. (e) 3. That God hath made her to bee true Lady and Empreſſe of the Catholike Church, of all the earth, and of the heaven, and that all theſe honours ſhee hath obtained by her due deſervings and merits. (f) 4. That all the Angels and Saints in Heaven, let bee men upon earth are obliged to adore her, and bow their ſoules unto her. (g) 5. That ſhee knoweth all thinges perfectly heere

followeth not, we may ſay *S. Gabriel* pray for me. (d) *Anthony Stafford Female glorie.* p. 3. Others of theſe firſt and purer times not without admiration obſerve that God was almoſt fifty ages in the meditation of the ſtructure of this ſtately Palace. *Mon. apar.* p. 301. Magno procul dubio opere templũ illud θεόφορον

aparabatur, nec ut una de multis mater Domini in hunc mundum proceſſit è materno utero. *Ibid.* p. 338. Utcunque conceptum in originali peccato, vixiſſe tamen immunem à mortali peccato cum *Auguſtino* putaverim. *Staffords Female glorie* in his proemiall verſes, for *Eves* offence, not hers ſhe did begin, to learne repentance ere ſhe knew to ſinne. *Idem* p. 20. She ſent forth many a ſigh for ſin not having committed any, and bewailed that of which ſhe was utterly ignorant. *Idem* p. 8. The Apoſtles ſometimes were obſcured with the fog of ſinne, but her brightneſſe nothing vitious could leſſen, much leſſe allutterly extinguiſh. (e) *Femal glorie.* p. 28. Nothing in her was wanting but the Deity it ſelfe. *Idem* in the preface, Whether we regard her perſon or her divine gifts, ſhee is in dignity next to God himſelfe. *Ib.* Great Queen of Queens, daughter, and mother, and the ſpouſe of God. *Idem* p. 210. Her aſſumption by many of the Fathers, by all the Romiſh Church, and ſome of the reformed is held for an undoubted truth. (f) *Montag.* apar. p. 212. Dominum profecto indicat *Maria* nomen, nam revera facta eſt domina omnium creaturarum, *Damaſcenus* ait, cum conditoris omnium effecta fuerit mater. *Ibid.* p. 302. Certe nulli ſanctorum dedi Deus plura, nulli majora, nulli ne omnibus quidem ne ſanctis, tanta, hoc eſt elogia matris Dei Deus impertivit qui titulus ὑπερβαίνει πᾶσαν ὑπερογὴν, omnes omnium creaturarum dignitates illud unicum privilegium ſupergreditur. Recte ait B. *Thomas*, beata virgo ex hoc quod eſt mater Dei habet quandam dignitatem infinitam. Ex his licet colligere (inquit *Baradas*) ſanctiſſimam virginem infinitam habere quondam dignitatem ex Deo, qui & è Bonaventura recitat, majorem mundum Deus facere poteſt, majus cœlum Deus facere poteſt majorem autem matrem quam eſt mater Dei Deus facere non poteſt. Fem. gl. p. 21. She undoubtedly deſerved to be rapt up, if it were poſſible, a ſtory higher than was S. *paul. Ib.* p. 80. Certainly all the ancient Fathers with one conſent affirme that ſhe deſerves to be Empreſſe of all others who humbled her ſelfe below them all. (g) *Femal glorie.* In the Panegyrick, to whom do bow the ſouls of all the juſt, whoſe place is next to Gods, to whom the Hierarchie do throng, and for whom heaven is all one ſong. *Ib.* p. 3. Truly our beleef may eaſily digeſt this that his

omnipotency would make her fit to be Empreſſe of this lower world. *Ib.* pa. 17. There were no doubt ſome of *Gratianes* children who ly proſtrate before, and did homage to their deareſt Lady. *Ibid.* page 32. The ſaints glorious Empreſſe. (h) *Femal* glorie panegyrick. Whoſe place is next to God, and in his face all creatures and delights doe ſee as darling of the Trinity. (i) *Ibid.* p. 220. The

beneath upon the earth: For in the face of God in the glaſſe of the Trinity ſhee doth behold all creatures. (*h*) 6. That it is but prophane puritans who refuſe to ſay the *Ave Maries* and to follow the example of their pious predeceſſors who wont ſo to pray. (*i*) 7. That the devotions of the preſent Monks, Nunnes, and Princes, who have enrolled their names in the ſodality of the Virgin *Mary* is worthy of imitation. (*k*) 8. That the old pious ceremony of burning of wax candels in all the Churches of *England* through the whole cleare day of her purification ought to be renewed. (*l*) 9. That the Chriſtians obtained that famous victory over the Turkes in *Lepanto* by her interceſſion at their prayers with Chriſt her ſonne. (*m*) All this his Grace hath permitted under his eye to bee printed at London without any cenſure, and when

Puritans of this land are thoſe I mean, they reject all teſtimonies of her worth as haile *Mary* full of grace, &c. They abhor to hear her called *Domina*, becauſe forſooth they chalenge to themſelves a greater meaſure of knowledge but a leſſer of piety, than did their anteceſſors by diſclaming words and phraſes familiar to antiquity. Of one thing I will aſſure them till they be good *Marians* they ſhall never be good *Chriſtians*. (k) page 23. My arithmetick will not ſerve me to number all thoſe who have regiſtrate their names in the ſodality of the roſarie, of this our bleſſed Lady. The Princes of this Iſle have not beene defective in doing her all poſſible honour, and in conſecrating Chapels and Temples to her memory. Many holy Orders alſo are of this ſodality as the *Benedictins* the *Ciſtertians*, the *Franciſcans*, the *Carthuſians*, and many others. If all thoſe teſtimonies and examples of great worthy and pious people will not move us to honour her, we ſhall be judged both unworthy of this life, and ignorant of that better to come.

(*l*) *Ib.* p 153. This day the celebration whereof is inſtitute by the Church is called Candlemes, as much as to ſay, the day of lights, on which while maſſe was ſinging very many tapers were burning in the Church. *Montag. vvig.p.*157. *Diem ab illa ſolennitate celebrem vocant præſentationis vel purificationis*: *nos anglice* the purification of our Lady, *vel communi ſermone portus* Candlemes day *à diſtributione vel geſtatione cereorum ardentium*. *Cozins* did put all this in practice in the Cathedral of *Durham* made burne in day light ſome hundreths of wax candles. *Peter Smart* for preaching againſt him was depoſed and impriſoned, but *Cozins* for his devotion advanced from a Prebend to a Proveſt of a Colledge and a royall Chaplane in ordinary. (m) *Femal glorie* p. 226. The originall this

this doctrine was challenged by *Burton*, hee was rewarded with the losse of his eares and perpetuall prison. The booke which he inveighed against let bee to bee recalled, is openly excused in Print at his Graces direction as containing no evill but only innocent retoricications. (*n*) Yea M. *Dow* with his Graces licence pronounceth that booke to bee free of all Popery, and that upon this reason, because the author professeth his tracing the steps of Doctor *Montagu* whom all *England* must know to be above all suspition of Popery.

of the sodality of the blessed virgin is derived from the battell of *Naupactum* gained by *John* of *Austria* and the Christians, which victory was attributed to her intercession with her Son.

(n) *Heylins* answer. p. 123. As for the booke intituled the *Femal glory* you finde not in it that I see by your collections any thing positively or dogmatickly delivered contrary unto any point of doctrine established and received in the Church of England. Some swelling language there is into it and some Apostrophees I perceive by you to the Virgin *Mary* which if you take for invocations you mistake his meaning, no innovation hitherto in point of doctrine. (o) M. *Dow p.* 54. In all these panegyrick straines of Rhetorick (for such for the most part they seeme rather then positive assertions) *Stafford* hath not deviat so much to the one extreame as M *Bortouns* marginall hath to the other in scoffing and calling her the new great goddesse *Diana*. And if it be true that he hath not digressed in any particular from D. *Montagu* the Bishop of *Chichester* as M. *Burtoun* makes him affirme, I dare boldly say M *Burtoun* will never be able to finde the least point of Popery in it: For it is well knowne, that Bishop hath approved himselfe such a champion against Rome, that they who have tryed his strength durst never yet come to a second encounter.

CHAP. V.

The *Canterburians* avow their embracing of the *Popish* heresies and grossest errours.

THE nature of heresie is so subtilized by our faction, that so farre as in them lies, it is now quite evanished in the aire, and no more heresies are to be found on the earth. With the *Socinian* remonstrants,

Remonſtrants, they exeeme all tenets controverted this day among any Chriſtians, from being the Subject of hereſie: For they tell us, that the beleefe of the doctrines uncontroverted by all is ſufficient for ſalvation. (a) And howſoever ſome of them will bee content to count the *Socinian Arianiſme* and *Macedonianiſme* to bee true hereſies; yet, as we ſhew before, all of them do cleare the Popiſh errors of this imputation. Alwayes not to ſtrive for words, our aſſertion is, that the groſſeſt of the Roman errours which in the common ſtile of Proteſtants, wont to goe for hereſies, are maintained by the Canterburians for Catholick truths. For to cleare this, caſt over the bookes of *Bellarmine*, and ſee if his groſſeſt tenets bee not by them embraced. In his firſt tome, his errours about the Scriptures imperfection, and doctrinall traditions, ſeemes to be moſt weighty. In his ſecond, beſides theſe already named, his defence of the monaſtick vowes of *Limbus Patrum* and *Purgatory* are very palpable. In the third, his aſcribing too little to the Sacraments of the old Teſtament, and too much to the Sacraments of the new, his making all infants in baptiſme to bee regenerate, and all non-baptiſed to bee damned, his corporall preſence of Chriſts body on the altar, his ſacrifice of the Maſſe, auricular confeſſion, extreame unction, are very groſſe corruptions. In the laſt tome, his errours about faith, juſtification, merit, free-will, are among the chiefe. In all thoſe, conſider how farre our party is long agoe declined to the left hand.

(a) *Potter* cites from *Cauſabon* theſe words: Put by controverſies theſe things wherein all ſects univerſally do agree, are ſufficient for ſalvation.

Begin

Begin with Scripture and traditions: The reformed Churches in the harmony of their confessions lay all down one common ground, for their mutuall consent; the Scripures absolute perfection, without the helpe of any doctrinall tradition: Hogh me once this pillar, the whole edifice of the reformation must fall. To batter downe this fort, the Papists plant two Engines: One that there is divers Apostolicke and ancient traditions, both rituall and dogmaticall, which beside Scripture with a divine faith must be firmely beleeved: An other, that Scripture must not be taken in any sense by us, but that wherein the ancient Fathers of the Church have understood it, or the present Church do take it. In both these very dangerous corruptions our party joines with *Rome*: They glory (*b*) and triumph above all other reformed Churches, that they doe embrace doctrinall traditions, for which in Scripture there is no ground; And of this kinde they reckon out some of great importance; such as are, the baptisme of infants, the sanctifying of the Sabboth, the Apostles Creed, the giving of the cup to the people, praying in a knowne tongue, our knowledge of Scripture to be Scripture, the names and number of the Canonicall bookes and their distinction from Apocrypha, of this kinde they maintaine

They joyne with Rome in setting up traditions in prejudice of Scripture.

(*b*) *Heylens anti. d. Lincoln pag.* 87. *sect.* 2. Things that have been generally received in the Church of Christ are conceived to have been derived from Apostolicall tradition, without any speciall mandate left in Scripture for the doing of them. Praying

directly towards the East is conceived to be of that condition, why may wee not conclude the like of letting up the alear along the wall? Many things come into our minde by a successionall tradition, for which we cannot finde an expresse command, which yet we ought to entertaine, *ex vi Catholicæ consuetudinis*; of which traditions there are many, which still retaine their force among us in England. This Church (the Lord be thanked for it) hath stood more firme for Apostolicall traditions, than any other whatsoever of the reformation. *Samuel Hoards* sermon, p. 15. We yeld that there are Apostolicall traditions rituall and dogmaticall, which are no where mentioned or enjoined in

the Scriptures, but delivered by word of mouth, by the Apoſtles to their followers; for ſome of which theſe are reputed the number of Canonicall books, the Apoſtles creed the baptiſme of infants, the faſt of Lent, the Lords day, the great feſtivalls of Eaſter and Whitſon day, beſide theſe we confeſſe, there are and have been many ancient Eccleſiaſtick traditions, from which as foundations grew thoſe noted practices of not faſting on the Sunday, of adoring towards the Eaſt, proſtration before the altar, of ſigning the baptiſed with the croſſe, of exorciſing the party baptiſed, and putting a white garment upon them, of receiving the Euchariſt faſting, of mixing water with the wine, of ſending it to ſuch as were abſent, of eating the conſecrate bread in the Church, or carrying it home, of croſſing themſelves when they went out, or when they went in, when they went to bed, or when they roſe, when they ſate downe to meat, when they lighted candles, or had any buſineſſe of moment to doe, that ceremonies and rites of this nature are under the power of the Church to ordaine, we generally grant to our adverſaries. *White* on the Sabboth, page 97. The reformed Churches reject not all traditions, but ſuch as are ſpurious, ſuperſtitious, and no conſonant to the holy Scripture, but genuine traditions agreeable to the rule of faith, derived from the Apoſtolicall times by a ſucceſſive current, and which have the uniforme teſtimony of pious antiquity, are received and honoured by us. Now ſuch are theſe which follow the hiſtoricall tradition, concerning the number, integrity, dignity, and perfection of the books of Canonicall Scripture, the Catholick expoſition of many ſentences of Scripture, the Apoſtles creed, the baptiſme of infants, the obſervation of the Lords day, and ſome other feſtivalls, as Eaſter, Pentecoſt, &c. baptiſing and adminiſtration of the Supper in holy aſſemblies, the ſervice of the Church in a known language, the delivering of the Communion to the people in both kindes, the ſuperiority of Biſhops over Prieſts and Deacons in juriſdiction, and power of ordination.

large as many as *Rome*. For at the firſt word they ſpeake to us of ſix hundreth. (c) Among theſe traditions, which wee muſt embrace with an undoubted faith: They reckon up the authority of Biſhops above Prieſts, proſtration before the altars, worſhipping towards the Eaſt, croſſe in Baptiſme, croſſing of our faces at all occaſions, the ſtanding of a crucifix upon the altar, and what elſe they pleaſe to urge, for which they can get no Scripture warrant. To this head they referre the very cuſtomes of the Popiſh Church in latter times, for which they have no ſyllable in any writer let bee in any Father: (d) Yea, all the injunctions of the

(c) *Monta. orig.* p. 396. Ubi jubentur in Scripturis infantes baptizari, aut in cœna Domini ſub utraque ſpecie communicantes participare. 600. ſunt ejuſmodi in rebus ſacris à Deo inſtitutis, Eccleſiæ mandatis & uſurpatis ab Eccleſia, de quibus poſſumus profiteri, nihil tale docet Scriptura, Scriptura hæc non

(d) *Mon. orig.* p. 276. Nihil eſt memoriæ proditum, quod ego quidem ſciam hæreticum apud vetuſtiores, ſive hiſtoricos ſive patres, probabile tamen eſt hanc receptam Eccleſiæ

cleſiæ conſuetudinem de traditione vetuſtiore, aut ſcriptis etiam patrum vetuſtioribus nunc deperditis dimanaſſe. *Montag. apar.* 389. Ad me quod attinet, ſi quid à ſanctis patribus per illa tempora inventum, primo & uſurpatum, nulla traditione priore commendatum, nullo uſu veterum, ne quidem veſtigiis leviter impreſſis, conſignatum per tot annorum decurſum ad noſtra uſque tempora ſine contradictione deſcenderit, non video cur non ἀναλόδως & ἀναντιῤῥήτως vim ſuam obtineat & authoritatem. Abſit enim ut univerſalis Eccleſia vel in rebus de facto, & Eccleſiaſticis ritibus tam diu aberraverit. *Ibid.* p. 382. Meminerimus *Tertullianum* olim ſtatuiſſe cum applauſu de hujuſmodi conſuetudinibus, ſi legem expoſtules ſcriptam, nullam invenies, ſed traditio prætenditur autrix, conſuetudo confirmatrix, & fides obſervatrix. Et *Ireneus*, quid autem ſi neque Apoſtoli reliquiſſent nobis Scripturas, nonne oporteret ordinem ſequi traditionis. *Idem antig.* p. 42. That author ſaies no more then is juſtifiable touching traditions: for thus he ſaies, the doctrine of the Church is two waies delivered unto us; firſt by writing, then by tradition from hand to hand. Both are of alike value or force unto piety.

Biſhops muſt bee Eccleſiaſtick traditions, whereto the conſcience muſt ſubmit no leſſe then to the precepts of God. (*e*) In the meane time Scripture muſt bee ſtiled the booke of hereticks, (*f*) a *Lesbian* rule. (*g*) In no controverſies no not in Sermons any uſe may bee made of it, except ſo farre as wee can backe our deductions from Scripture, by conſent of the ancient Fathers, or preſent Church. (*h*)

(*e*) *White* in his examination of the dialogue preſſeth not only this teſtimony of *Auſtine*, Etiamſi Scripturæ authoritas non ſubeſſet, totius tamen orbis in hanc partem conſenſus, inſtar præcepti obtinet, nam & alia

multa quæ per traditionem in Eccleſiis obſervantur, authoritatem ſibi ſcriptæ legis uſurpaverunt, *but alſo that of Euſebius*, Quicquid in ſanctis Epiſcoporum conſiliis decernitur, id univerſum divinæ voluntati debet attribui: *And this of Bernards*, Sive D. vs, ſive homo vicarius Dei mandatum quodcunque tradiderit, pari profectò obſequendum eſt cura, pari reverentia ſuſcipiendum, ubi tamen Deo contraria non præcipit homo. *Chemnei Cobſt.* pag. 31. Senſum Scripturarum ex patribus & doctoribus Eccleſiæ deductum, traditum & conſervatum in Eccleſia, & approbatum, quidni pro tali traditione agnoſcamus, in cujus veritate acquieſcendum, & à qua minimè diſcedendum ſit. (*f*) *Montag orig.* p. 353. Euſebius de Severianis hereticis loquens, ait, Hi legis Prophetis & Evangeliis utuntur ſacrarum Scripturarum ſenſus & ſententias, ut noſtri ſolent putitani & novatores pro ſuo arbitratu interpretantur. *Mon. orig.* p. 318. Neque enim inſanire ſolent ſine Scripturis hæretici & mirificè eaſdem ad ſuos ἐπιχορήσωμεν, ſolent applicare defendendos perſuadendoſque. (*g*) *Mont opar.* 382. Non ut noſtri novatores delirant quibus quicquid eſt ἐπιχωρίου ἀρχαικῶς reſipit & ἐνυδρος, & ideo refigendū eſt vel ut amant loqui reformandum ad Dei verbum, hoc eſt ad Lesbiam plane regulam ipſorum cerebroſitatem amuſſitandum. (*h*) *Poclingtoun altare* p. 129. The godly and learned Fathers of our Church,

give ſtrick charge to private preachers, that they preach nothing in their preachings which they would have the people religiouſly to beleeve and obſerve, but that which is agreeable to the doctrine of the old and new Teſtiment, and that which the Catholick Fathers, and ancient Biſhops have formerly taught and collected from thence. *White* upon the Sabboth, pag. 12. The holy Scripture is the fountaine and living ſpring, containing in all ſufficiency and abundance whatſoever is neceſſary to make Gods people wiſe unto ſalvation. The conſentient and unanimous teſtimony of the true Church of Chriſt in the primitive ages thereof is the *canalis*, or a conduit pipe to derive and convoy to ſucceeding generations the celeſtiall water contained in the holy Scripture. *Ibid.* From *Meiſnerus* he ſaith, *Injuriam nobis facit Bellarmi ſcribendo, nos docere ſolam Scripturam eſſe normam & judicem controverſiarum fidei, imò verò & Spiritum ſanctum, ſeu judicem ſuprenum præſupponimus, & Eccleſiaſticum judicem inferiorem libenter admittimus; ideoque ſoli Scripturæ officium judicandi abſque omni diſtinctione non aſſignavimus.* *Idem* pag. 14. The Eccleſiaſticall ſtory reporteth of *Nazianzen* and *Baſile*, that in their ſtudying the holy Scriptures they collected the ſenſe of them, not from their owne judgement or preſumption, but from the teſtimony and authority of the ancients, who had received the rule of the true intelligence of Scripture from the holy Apoſtles by ſucceſſion.

In the doctrine of faith, juſtification, fulfilling of the Law, merit, they are fully Popiſh.

In our moſt important controverſies anent faith, juſtification, fulfilling of the Law, merite, &c. they teach firſt, that faith is no more but a bare knowledge, and naked aſſent, that in the nature of it there is no confidence, no application at all, that the ſoules confidence and application of Gods promiſes, are the acts onely of hope and charity, that juſtifying faith is the Catholicke faith, a generall aſſent to the articles of the Apoſtolicke Creed, that particular perſonall applying faith, is but preſumption and fantaſie. (i) Againe, they teach that juſtification is aſcribed by the Apoſtle to faith onely, by way of beginning inchoative, becauſe aſſent to the truth of God, is that firſt vertue which the chaine of all other vertues, whereby wee are com-

(i) *Shelford* pag. 46. This one faith is called by Divines the Catholike faith, contained in the three Creedes of the Apoſtles, *Nice* and *Athanaſius*. The falſe faith is contrary to this, the private faith, or fancy rather, by which men beleeve to be ſaved by themſelves that which is the mother and nouree to vice, an enemy to all good life, & that this is not the Catholick faith, ſhall appear, becauſe that faith hath not a ſpecial object, as a mans ſelfe, or Gods ſpeciall favour to this or that particular man, which is hopes object, but Catholick object, which is the whole firſt truth, and every member of Gods book, as the ſchool teacheth, this faith goeth but to the truth and *eſſe* of divine things, Faith giveth

pleatly

plenly juſtified, for common, doth follow. (k) 3. That Charity is the forme of Faith, and that to it, the act of Juſtification is much more reaſonably aſcribed then to faith. (l) 4. That Saint *Pauls* juſtification whereby wee ſtand before the barre of God is nought, but our converſion and ſanctification by our inherent righteouſneſſe. (m) 5. That theſe truths being & ſubſtance in our mind, but after hope layeth hold on them in the will and affections, and applyeth them to our ſelves, & charity goeth in unto them. The Apoſtle ſaith, that he who commeth to God muſt believe that he is a rewarder of them that diligently ſeek him, not a rewarder of me or thee, as if the article of faith were perſonall.

Idem pag. 106. In the love of the heart lyeth the greateſt apprehenſion. The greateſt meane of our apprehending of him, is by charity, which layes hold on him in the will and reaſonable affections. *Chounai Collect.* 82. Applicatio ex parte hominis, non ex alia ratione procedit, quam ex amplexu amoris & deſiderii. *Ibid. pag.* 97. Det Deus hanc ſpem, & ſuaviſſimam hujus ſpei plerophoriam.

(k) *Chounai collect. p.* 69. Inchoativè per fidem juſtificat Deus, dat ſc. propter Chriſtum cognitionem, ex cognitione fidem, ex fide ſpem ſive fiduciam, ex fiducia charitatem, ex charitate adhæſionem, obediendi & complacendi deſiderium, ex iſto deſiderio meritorum Chriſti ſalubrium applicationem, ex iſta applicatione ſanctificationem, ſeu obſervantiam mandatorum, ex iſtis omnibus in actu ſcilicet conſummato juſtificationem, ex illa ſalvationem quæ omnia quum efficaciter per canalem Dei gratiæ, ex fide tanquam ex principio ſeu radice, per connaturalitatem omnium ad fidem, & ad ſe invicem effluere videantur, quæcunque ab aliquibus horum proveniunt ad fidem, tanquam ad omnium originem referenda ſunt, & in hoc ſenſu arbitramur Apoſtolum 3. ad Rom. verſ. 28. locutum fide homines juſtificatum iri ſcilicet per ſi lem elicituram ex conſequentiis ſuis operationem.

(l) *Shelford* pag. 102. Charity is called of Schoole Divines grace it ſelfe. It is that law of the Spirit which freeth from death and ſinne. It is the maine refuge of a diſtreſſed conſcience. It covereth a multitude of ſins, It will not ſuffer them to appear: Without charity workes are dead, as well as faith and other vertues. Hence the Schoole calleth charity the forme of vertues. *Ibid* pag. 106. Faith converteth the minde to God, but it is love that converts the heart and will to God, which is the greateſt and laſt converſion; for we never ſeek any thing till we deſire it. Our converſion is begun in the minde by faith, but it is only halfe converſion, yea no converſion of the whole man, except the love of the heart (where lieth the greateſt apprehenſion) follow it: we ſee ſalvation by faith, but we obtaine it not, till we ſeek it by charities deſire. Wherefore I conclude, that for as much as charity is the moſt neat and immediate cauſe of our converſion, that it is alſo the moſt pretious grace of God for our good, and the greateſt mean of our apprehending him is by charity, which layeth hold on him in the will and reaſonable affections, therefore this muſt be the greateſt meane of our juſtification. *Ibid.* p. 109. The fulfilling of the law juſtifieth, but charity is the fulfilling of the law, where the Apoſtle preferreth charity to juſtifying faith, he compareth them in the moſt excellent way and it is moſt manifeſt that the moſt excellent way, is the way of our juſtification & converſion to God. (m) ſhel-

Ioord pag. 107. Justification & conversion to God is all one. *Idem. pag.* 102. Charity is

the fulfilling of Gods Law to us in this life is both possible and easie, that if God did command us any thing which were impossible, hee should bee both unjust and a tyrant. (*n*)

the maine refuge of a distressed conscience. *Montag. antid. pag.* 142. A sinner is then justified when he is made just, when he is transformed in minde, renewed in soule, regenerate by grace. *Chomley* in his answer for *Hall* to *Burtoun*, is not only content to exeeme the Popish justification from all blot of a fundamentall error, but seemes also to make all our contraversie in this point to be but a jugling about words; yea, at last he seemes to joyne with the Counsell of *Trent* in anathematizing our doctrine: For thus, if I remember well, doth he speake. If any man shall say that men are so justified by the sole imputation of Christs righteousnesse, or by sole remission of sinnes, that they are not also sanctified by inherent grace or charity, or also that the grace whereby we are justified is only the favour of God, let him be accursed, and let him be so indeed for me. You will say this is nothing but meere jugling, I grant it, but yet it is not the direct denyall of the foundation, for here is both remission of sins, and imputation of Christs righteousnesse included, which though it be sufficient to justification in the Protestant sence, yet in the Popish sence, wherein sanctification is also required, it is not sufficient.

(*n*) *Shelford pag.* 121. That there is a fulfilling of the Law in this life: *Iames* teacheth, *if you fulfil the royall law, you doe well.* Were Gods Law no possible to be fulfilled, the supposition should be idle, unfit for Gods word, a caption unbeseeming a man writing by divine inspiration. To the keeping of this we must strain our soule, we must not flee to a naked imputation, where is required our conformation. He hath predestinate us to be conform to the image of his Son. He hath fulfilled the Law and so must we too. *Ibid. pag.* 127. Christ hath merited, that the righteousnesse of the Law should be fulfilled in us, not by faith only, or by sole imputation, as the ignorant understand it, but by our actuall walking in the divine precepts. *Ibid. pag.* 136. To binde a man to things impossible, were a wrong both to nature and grace, therefore the schoole verse sayth,

Vltra posse viri non vult Deus ulla requiri.

God can no more in equity now require impossibilities at our hands, then he could at first at *Adams*: Neither doth he, if we beleeve S. *Paul*, who saith, *I can doe all things by Christ, who hath loved me. Ibid. pag* 139. If God should command things impossible, then should he be more cruell then a tyrant, who will not offer to exact of his Subjects such a tribute which he knowes cannot be payed: It is tyrannical and cruell, and therefore impossible to God to require the ability which he himselfe took away, and of those too that are his friends, and in league with him. *Ibid. pag.* 147. To say that the very best workes of the Saints are uncleane, impure, mortall sins, is extreame blasphemy. Can the workes of the holy Ghost be impure? The least addition of evill in a good worke makes it sinfull, because Bonum est ex integra causa, malum ex quolibet defectu. *White* on the Sabboth, pag. 157. urgeth those sayings, as from S. Austine, Neque impossibile aliquid imperare potuit Deus quia justus est; neque damnaturus est hominem pro eo quod vitare non potest, quia pius est. Execramur blasphemiam eorum, qui dicunt aliquid impossibile homini à Deo esse præceptum.

6. That

6. That not onely many doe fulfill the Law without all mortall ſinne, but ſundry alſo doe ſupererogat by doing more then is commanded, by performing the counſels of perfection, of chaſtity, poverty, and obedience: (o) 7. That our good workes doe truely deſerve and merit eternall life: (p) 8. That our obeying the counſels of perfection doe purchaſe a degree of glory above the ordinary happineſſe, (q) All this lately is printed by the faction, neither that onely, but (which to us ſeemeth marvelous) when great popular grumblings and ſundry publicke challenges hath beene made againſt the authours of ſuch writs. Theſe whom *Canterburie*

(o) *Shelford pag.* 184 By his precepts he informeth us of all the meanes that leads toward life eternal by his counſels, which goe beyond his precepts (becauſe GOD hath given man free-will to get what he can in the ſtate of grace for the ſtate of glory) he ſhewes ſome exceeding meanes to grow to this lifes perfection, and to improve the common reward of glory for the next life, as *ſell what thou haſt and give it to the poore, and thou ſhalt have treaſure in heaven*; here wee have counſell to change temporall riches for eternall, which are better. 2. Wee are counſelled to chinge permitted fliſhly pleaſures for heavenly pleaſures, where it is ſaid, *qui poteſt capere capiat.* 3. Wee are counſelled to deny our ſelves and our lawfull libertie, to follow Chriſt through the worlds difficulties; theſe are Gods counſels which in the primitive church were put in practice, but in our times they are put off with *a non placet. Ibid. p* 129. Of the counſels of the goſpel which goe beyond the counſels of the Law S. *Chryſoſt.* ſayes Οὐδὲν δεινὸν ἐπέταξεν ὁ Χριστὸς· ὅπερ πολλοὶ ὑπερβῆναι διπὼ πεφεγγμένα. Chriſt hath commanded nothing impoſſible: yea, many have gone above his commandements. (p) *Montag. appeal. p.* 233. The wicked go to enduring of torments everlaſting, the good to enjoying of happineſſe without end; thus is their eſtate diverſified to their deſerving. *Shelford p.* 120. ſetteth downe the comitiall verſes of *Cambridge* which in merite goeth as farre as *Bellarmine*, *Virtutum ſanctæ & ſpeciosa caterva, ſalutem divinæ pacis quam meruere dabunt. Chounus p.* 18. goes yet further, that our workes are as true efficient cauſes of our ſalvation, as our wickednesſe can be of our damnation, as we heard before. *Montag. antig. pag.* 143. That a worke may be ſaid to be meritorious, *ex condigno*, theſe conditions are required, that it be morally good, that it be freely wrought by a man in this life in the eſtate of grace and friendſhip with God, that it have annexed Gods promiſe of reward. All which conditions I cannot conceive that any Proteſtants doth deny to good workes. (q) *Shelford p.* 198. In that bleſſed eſtate there are degrees of joy and glory, a ſtarre differs from another in glory, ſome ground bringeth foorth thirty, ſome ſixty, ſome a hundred-fold. To this agreeth S. *Gregory*, Quia in hac vita eſt diſcretio operum, erit procul dubio in illa diſcretio dignitatum, ut quo hic alius alium merito ſuperat, illic alius alium retributione tranſcendat. And S. *Cyprian*, in pace coronam vincentibus cantibus

hath

didam pro operibus dabit in persecutione purpuream pro passione geminabit; Certè nunc sin guli ad utriusque honoris amplissimam dignitatem, accipiant coronas vel de operibus candidas, vel de sanguine purpureas. Here shineth Gods justice in distributing rewards according to the variety of his owne grace in this life bestowed, and Christians works by their own free wil to the best end imployed, and because there are certaine excellencies of workes in overcomming the greatest difficulties, therefore the scoole after the former demonstration argueth priviledged crownes which they call *aureola* to bee due to them which have conquered best to Martyrs for overcomming persecutions, to virgins for conquering the flesh, qnd to Doctors for putting the Divell to flight from their flockes: (r) *Heylen* answ. p. 127. For *Shelfoords* booke whatever is in that mentioned should not trouble you, if he ascribe a speciall eminency unto charity in some certaine things, it is no more then was taught to him by S. *Paul*, who doth preferre it, as you cannot but choose to know, before faith and hope: nor doth he attribute our justification thereunto in any other sence then was taught him by S. *Iames*. M *Dow* p. 52. And I believe if M. *Shelfoords* justification by charity be well examined, it will prove no other then that which S. *Iames* saies, yee see how that by works a man is justified and not by faith onely, and I would demand of any reasonable man, whether the expresse words of that Apostle may not without aspersion of popery be even openly and publickly maintained, if there be no sence obtruded upon them which may crosse S. *Pauls* doctrine, which M. *Burton* can never prove that they did whom he charged with that assertion.

hath employed to apologise for the worlds full satisfaction, hath not yet beene pleased to disavow any of those writers, nor to expresse the least signe of their indignation against any of their abominations, (r) but rather by sweetning all with excuses seeme to vent their desire to have all swallowed downe.

In the doctrine of the sacraments see their Popery.

In the doctrine of the Sacraments, from *Bellarmine* third tombe, they tell us first, that the sacraments of the old testament differ from the new, that the one confers grace, the other foresignes grace to bee conferred, that the same distinction must be holden betwixt *Iohns* and *Christs* baptimse. (s) 2. They tell us that all baptised infants as well reprobat as elect are in baptisme truely regenerat, sanctified,

(s) *Montag. orig. p. 72.* de circumcisione quæritur quam gratiam conferat & primo ponitur non eo quod sit verum sacramentum veteris politiæ in statu legis & naturæ, ideo esse operativū illius gratiæ qua ab luuntur peccata ut sit in baptismo novæ legis. 2. Si quæratur an ut baptismus si & circūcisio quæ figurat baptismū olim peccata visua sacramētali ex institutione divino opere operato, vel opere operantis aut alio quovis modo abolere & mundare poterit, qua de re sunt diversæ sententiæ. Hereafter he hath brought at length the Fathers, to prove that Sacramēta veteris testamēti

justified

uſtified, and put in that ſtate wherein if thoſe who are reprobate and thereafter damned ſhould die, they would be infallibly ſaved. (*s*) And on the other hand they avow that all thoſe who die in their infancy without baptiſme, by whatſoever miſſe, by whoſoevers fault, are certainly damned ſo farre as men can judge: For baptiſme is the onely ordnary meane which God hath appointed for their ſalvation, which failing, ſalvation muſt be loſt, except we would dreame of extraordinary miracles of the which we have no warrant. (*w*) 3. That the manifold ceremonies of Papiſts in baptiſme and all other ſacraments are either to be embraced as pious

non cauſabant gratiam ſed eam ſolum per paſſionem Chriſti damdam eſſe ſignificabant, noſtra vero & gratiam continent & digne ſuſcipientibus conferunt, *he cloſes*, inanes ſunt illæ diſputationes & acerbæ contentiones nonnullorum, quæ apud ſcholaſticos & doctores nonnullos ventilantur, quas ſopitas optamus nos.

Ibid. p. Baptiſmus Joannis rudimentarius ait Damaſcenus: imperfectus, & iſagogicus, Cyrillus: ut & lex vetus, itaque novum baptiſma poſt illud neceſſarium inquit *Auguſtinus*, poſt *Johannem* baptizabat *Paulus*, poſt hereticos non baptizat Eccleſia, Chriſti baptiſmo actu remittebantur peccata, non remittebantur actu poſt *Iohannis*. *Then in his owne words*, quid ergo? An dabat gratiam baptiſmus ille; ſic viſum non nullis perperam omnino, nam ubi tum ὑπερογὴ baptiſmatis Chriſti & Sacramentorum novi fœderis, quibus ἐκεῖνο gratiam cõferre quam ſignificant, preparatorie hoc agebat non ἀπεργητικῶς in ſpe tantum cum re ipſa in Domini baptiſmo illud fiat, ab hac ſententia quæ eſt communis omnium antiquorum, ſi Calvinus receſſerit cum ſequacibus, ætatem habent, ipſi reſpondeant, privati cujuſcunque hominis παραλογισμα non eſt communi proteſtantium ſententiæ aſcribendum. Obtineat ergo per me Tridentinæ ſynodi canon primus ſeſſionis ſeptimæ: Si quis dixerit baptiſmum *Iohannis* habuiſſe eandem vim cum baptiſmo Chriſti anathema ſit. (*t*) *Man. apeal* p. 35. We are taught in the Liturgie earneſtly to beleeve, leſt it ſhould be left to mens charity, that Chriſt hath received favourably theſe infants that are baptiſed. And to make this doctrine the more ſure againſt our novelliſts, it is again repeated in the Catechiſme, that it is certainly true by the word of God, that children being baptiſed have all things neceſſary for ſalvation, and if they die before actuall ſin, ſhall be undoubtedly ſaved, according whereunto all antiquity hath alſo taught us. Let this therefore be acknowledged to be the doctrine of our Church. *white againſt the dialogue* p. 95. avowes it as the doctrine of England, that all infants baptiſed have the holy ſpirit, & are made the children of God by adoptiõ, preſſing that of S. *Auſtin* of all infants baptiſed. Quid dictum eſt de infantibus parvulis qui plerique accepto in illa ætate gratiæ ſacramento, qui ſine dubio pertinerent ad vitam æternam regnumque cœlorum, ſi continuo ex hac vita emigrarent, ſinuntur creſcere & nonnulli etiã apoſtatæ ſunt. Albeit this ſame *White* makes this tenet in his conference with *Fiſher* to be the judgement only of Papiſts and Lutherans pag. 176. They differ from Lutherans and Pontificians firſt, in that they reſtraine the grace of ſanctification only to the elect. 2. In that they deny externall baptiſme to be

always effectuall at the very instant time when it is administrate.

(w) *Cant. relat.* p. 56. That baptisme is necessary to the salvation of infants in the ordinare way of the Church (without binding GOD to the use and means of that Sacrament to which hee hath bound us) it is expresse in Saint *John*, Chap. 3. Except a man be born again by water he cannot enter, no

ancient rites, or no to be stood upon as being only ceremoniall toyes. (x) For their tenets in the sacrament of the supper, wee shall speake anone of them in the head of the masse. 4. They tell us that our dispute about the five bastard sacraments is a plaine logomachy. (y) 5. They tell us that not only infants after their baptisme but even men baptised in perfect age who before baptisme gave a sufficient count of their faith, yet they may not bee esteemed full Christians while they have received confirmation by the imposition of hands, and that alone by a Bishop. (z) About the orders, they tell us that they agree with Papists in their number, that the reason why they want their Acolits, sub-deacons and the rest, is but their Churches poverty: (zz) Which can scarce well maintaine the two

baptisme, no entrance, nor can infants creep in any other ordinare way. And this is the received opinion of all the ancient Church infants are to be baptised that their salvation may be certain, for they which cannot helpe themselves must not be left only to extraordinare helps of which we have no assurance, and for which we have no warrant at all in Scripture, *Shelford.* p. 66. I can shew you of none saved ordinarly without the sacraments in regard of our Saviours exception in the 3. of *Iohn*, Except a man be born againe of the water and the spirit, he cannot enter into the kingdome of heaven. *Montag. exig.* p. 397. Adeo huic usui inserviunt aquæ ut si tollatur lavacrũ aquæ alieni a Deo & fœdere promissionis æternæ excludantur illi in tenebras exteriores, cum edicto divino statutũ sit nisi quis renatus fuerit ex aqua & spiritu sancto non introibit in regnum cœlorum. Scio hoc elusum à novatoribus, sed & Christi divinitatem ab hæreticis negatam scio utrumque in contemptum Dei & dispendium animarum. (x) Samuel Hoards sermon supra, puts crosse in baptisme and sindry other ceremonies of it among his rituall traditions. *Montag. antid.* pag. 16. vestis alba oleum, sal, lac, chrisma, additamenta quædam sunt ornatus causa. *Ib.* p. 15. Cum concilio quodam nupero non veremur profiteri ceremonias à majoribus hominibus religiosissimis usurpatas quod ad varios pietatis usus valeant & exercitia quædam sint quibus mens externarũ rerum sensu & significatione ad divinum cultum ipsumque Deum attrahitur in Ecclesia retinendas & ubi abrogatæ fuerant restituendas esse statuimus. Andrews strictura, p. 13. Chrisme, salt, candles, exorcismes, signe of the crosse ephata, and the consecration of the water, those being all matter of ceremony, are therefore in the Church power on good reasons either to retaine or to alter, (y) *Andrews strictura.* p. 11. The whole matter about the five Sacraments is a meer, λογομαχία (z) *Pocking altare* p. 65. And because the competents were persons of full age they received also confirmation by impo-

orders

orders of Priests and Deacons. But which in their questions is worst of all, they side here with the Papists in giving to all the Protestant Churches a wound which our enemies proclame to be mortall, fatall, incurable. They tie the conferring of ordours by a full divine right to the office of Bishops, they avow that the lawfull use of all ordination and outward ecclesiasticke jurisdiction is by God put in the hands of their persons alone. Other reformed Kirkes therefore wanting Bishops, their Ministers must preach, celebrate the Sacraments, administer discipline not only without a lawfull warrand, but also against the ordinance of God. Whenthey are put in minde of this great wound given by them to all other reformed Churches, they either strive to cover it with the figtree leaves of an imagined case of necessity which never was, or else plainely to passe over it as immedicable. No marvaile if the Bishops of England refuse to admit without a new ordination, these who has beene ordained in Holland or France, and they make no scruple to admit without new orders, these who has beene ordained at Rome. (*&c.*) 6. In Matrimony they will keepe not only the Popish Sacramentall words and signes, the Popish times of Lent and other dismall daies, except the Bishops give their dispensation, but also they will have the

stion of hands *ut plani Christiani inveniantur.* (zz) *Andrewis Bricturæ.* pag. 12. The five orders is a point not worth the standing on, while the revenues of the Church were able to maintaine so many degrees it cannot be denyed but that there were so many, but by the Churches owne order neither by commandement nor example of Scripture, but what is this to the present estate of the Church scarce able to maintaine two? (*&c.*) *Heylens anti. lest.* 3. p8. Let the Bishops stand alone on Apostolicall right and no more then so, and doubt it not but some will take it on your word & then plead accordingly, that things of Apostolicall institution may be laid aside. When Bishop *Andrews* had learnedly asserted the Episcopal order to be of Christs institutiō I have heard that some who were then in place did secretly interceed with King *James* to have had it altered, for feare forsooth of offending our neighbour Churches. *Andrews resp. ad epist.* 3. *Molin.* p. 195. Dixi abesse ab Ecclesiis vestris aliquid quod de jure divino sit, culpa autē vestra non abesse sed injuria temporum, non enim tam propitios habuisse Reges Galliam vestram in Ecclesia reformanda quam habuit Britannia nostra: Interim ubi dabit meliora Deus, & hoc quoque quod jam abest per Dei gratiam suppletum iri. Relatum inter hereticos Aerium qui Epiphanio credat vel Augustino necesse est fateatur, & tu qui damnas Aerium quo nomine damnas? An quod se op-

oposuerit consensui universalis Eccle-siæ. Idem qui sen-tit an non itidem se opponit ac eo nomine damnan-dus erit *Montag. antid.* p. 138.

whole matrimoniall causes ruled by the Popes Can-nons, yea, which is more, they avow that the Can-non-law by Acts of Parliament yet unrepealled stands in vigour amongst them. (a)

Ordinationis jus & autoritatem ita credimus annexam Epis-coporum personis ut a nemine non episcopo ordinato & consecrato possit aut debeat adhiberi, irritam ordinationem vel missionem omnem pronunciamus quæ non a legitimo & canonico more proficiscatur, quod si a se oriantur aliqui & non missi ingerant cælesti huic muneri & functioni manus, viderint ipsi quid sint responsuri olim summo sacerdoti cujus partes usurpant, nos nostros non aliorum tuemur vocationes. Yea, not only they tye ordi-nation and jurisdiction to the person of Bishops, but of such Bishops who must of necessity shew the derivation of all their power, from the Pope as was shown before. (a) *Dow* p. 184. By his favour I must tell him, that neither the law of God nor of the King disallowes the use of the old Canons and Constitutions, though made in the time of Popery and by the Pope or Popish Prelats, which are not contrary to the law of God or the King: If hee de-sire proofe of this, let him consider whether the Statute 25. *Hen.* 8. 19. do not say as much as I affirme, which having regulated divers things touching the exercise of Ecclesiasticall jurisdiction. At last the statute concludes with this *proviso*: Provided also that such Canons constitutions, ordinances, and synodals provinciall being already made not repugnant to the lawes and customes of this Realme, nor to the hurt of the Kings prerogative royall, shall now still be used and executed as they were before the making of this Act, till such time as they be viewed, searched, or otherwise ordered by the said two and thirty persons or the more part of them according to the tenour of this present Act. It followes then that till these thirty two persons determine otherwise, old Canons may bee still executed and retaine their ancient vigour and authority, and when that will be I know not but as yet I am sure it hath not beene done.

(b) *Femall glo-ry*, pag. 128. With this pious and gratefull ordi-nance, I conclude the visitation of our incomparable Lady, hee meanes the act of the late Councell of *Ba-sile*, which ordain-ed a festivall for that visitation.

Except in some few things which are directly op-posit to some late lawes of the land and that Can-non-law they will have extendit as far downe as the very Councell of *Basile*. (b) And as far up as the con-stitutions of the first Popes. (c) Which divers of the Papists themselves acknowledge to bee suppos-titious, yet our men will defend them all, and with them the Canons of the Apostles, the constitutions of *Clemence* and all such trash. (d)

(c) *Pucklingtoun* altar pag. 52. There is mention made of the dedication of Churches unde *Euaristus*, *An.* 112. and under *Hyginus*, 154. under *Calixtus* 221. And before them all in Saint *Clemence* his Epistles. These testimonies of Roman Bishops the Centurists do suspect: Where the doctrine and decrees of Popes, and those in the first and best times are confirmed by the doctrine and constant practice of the holy Catholicke Church, it seemeth great boldnesse in three or foure men to condemne and to brand their authority with the ministery of iniquity. (d) *Lawrence*, Sermon, pag. 18. the Apostles in their Canons, and these too, which are undoubtedly theirs. *Monteg. apurt.* pag. 390.

In

In the ſacrament of pennance they teach firſt, that auricular confeſſion was evill aboliſhed, and is very expedient to be reſtored. (*e*) 2. That God hath given a judiciall power of abſolution to every Prieſt, which every one of the people is obliged to make uſe of, eſpecially before the communion by confeſſing to the Prieſt all their ſins without the concilement of any. (*f*) 3. That God in the Heaven will certainly follow the ſentence of the Prieſt abſolving on earth. (*g*) 4. Beſide a private confeſſor, it were very expedient to have in every congre-

Ex antiquiſſimis illum facile principem & primariæ authoritatis, quia erat Apoſtolorũ συμφοιτητης συμπεριπατητης & ſe nentem nimerum διδασκαλου non preteribo, quem licet delicatuli neſcio qui, ex utraque parte contendentium falſi poſtulant, & tanquam falſarium patrocinium audemus, doctiſſimum poſt virum Turrianum.

συναζεσι: Not tamen ipſius tanquam γνησιου cõtra quoſvis ſuſcipere

(*e*) *White* on the Sabboth in the preface. There might alſo my reverend good Lord, be a very profitable uſe of ſome private of paſturall collation with their flock, for their direction and information in particular ſpirituall duties, ſuch as was, private confeſſion in the ancient Church: Now the Presbyterian cenſures by their paralogiſme taken from abuſe have with ſuch loud and impetuous declamations, filled the eares and poſſeſſed the mindes of many people that they are exceeding averſe from this ſoveraigne and ancient medecine of conſolation, prevention, and curing of the maladies of the ſoule. He approueth that of *Gerardus*, Privata coram Eccleſiæ miniſtro confeſſio, quam auricularem vocant, quamvis non habeat expreſſum & peculiare mandatum ac proinde non ſit abſolutæ neceſſitatis, tamen cum plurimas præſtet utilitates & diſciplinæ Eccleſiaſticæ pars ſit non poſtrema publico Eccleſiæ conſenſu recepta, ideo nequaquam timere vel negligenda vel abolenda, ſed piè & in vero Dei timore, præſertim ab illis qui ad ſacram ſynaxin accedunt uſurpanda. M. *Sp.* Sermon printed with approbation. p.18. Confeſſe as the Church directs, confeſſe to God, confeſſe alſo to the Prieſt, if not privately in the eare ſince that is out of uſe. *Maltaboltus* ſaith a devout Biſhop, it is almoſt quite loſt, the more pitty. (*f*) *Dow* p.35. It cannot be denied, but that the Church of England did ever allow the private confeſſion of ſinnes to the Prieſt, it were very ſtrange, if our Church ordaining Prieſts and giving them power of abſolution, and preſcribing the forme to be uſed for the exerciſe of that power upon confeſſion, ſhould not allow of the private confeſſion. M. *Sp.* Sermon page. 16. Since the Prieſt can in the name of God forgive us our ſinnes, good reaſon we ſhould make our confeſſion to him: Surely God never gave the Prieſt this power in vaine, he expects we ſhould make the beſt uſe of it we can. He requires we ſhould uſe the meanes we can to obtaine that bleſſing; now the onely meanes to obtaine this abſolution is our confeſſion to him *Ibid.* p.19. If we confeſſe in humility with griefe and ſorrow for them, if we confeſſe them faithfully not concealing any. (*Ibid*) p.15. There is another confeſſion that would not be neglected. He that would be ſure of pardon, let him ſeek out a Prieſt, and make his humble confeſſion to him: for God who alone hath the prime and originall right of forgation

gation a publick penitentiarie, who in the beginning of Lent on aſhe-wedneſday might in the Kirk ſit in his reclinatory, and ſprinkling duſt on the head of every pariſhioner, enjoyn them their Lent-pennance, whereby they may truly ſatisfie Gods judgement for their ſins, and in the end of lent or Shrif-thurſday before Paſche give his abſolution to thoſe who have fully ſatisfied. *(h)* Extreame unction, if reports that confeſſe to them. But is not this Popery, would ſome ſay, Now take the counſell that is given in the eight of *Iob*, *Aske the Fathers, and they ſhall tell thee*: aske then S. *Chryſoſtome* on *Eſay*, and he will tell thee, that heaven waites and expects the Prieſts ſentence here on earth: For the Prieſt ſits Judge on earth, and the Lord followes the ſervant, and when the ſervant bindes or looſes here on earth, *clave non errante*, the Lord confirmes it in heaven, words, ſaies he, ſo cleare for the judiciall and formall abſolution of the Prieſt, that nothing can be ſaid more plaine. (*h*) *Pockl. alt.* pag. 57. The Biſhops made an addition to the Eccleſiaſtick canon, that in every Church a penitentiarie ſhould be appointed to admit penetents in the Church, after they have done publick pennance. This kind of confeſſion *Nectarius* aboliſhed in the Church of *Conſtantinople*, howbeit the confeſſion, whereof *Tertullian* and *Cyprian* ſpeaks, was never aboliſhed, but did ever continue in the Greek Church, and in the Latine likewiſe: And to this purpoſe a ſolemne day was ſet apart for taking of publick pennance, for open faults, by impoſition of hands, and ſprinkling of aſhes, namely Aſhwedneſday. This is the godly diſcipline whereof our Church ſpeaketh, and wiſheth that it might be reſtored. And as Aſhwedneſday was appointed for penetents to receive abſolution. This abſolution they took upon their knees by the impoſition of the Prieſts hands. *Ibid.* p. 63. and 67. The Competents beginning on Aſhwedneſday in ſackcloth and aſhes to humble themſelves, they were all Lent long purged with faſting and prayer: They were to ſtand barefoot on ſackcloth, and watch on good Fryday all night. How fand a thing it is, ſaith *Tertullian*, to thinke to carry away with us the pardon of ſinne, and not firſt of all to pay for our commodity. The Merchant before he deliver his wares will look to your coyne, *ne ſculptilis, ne raſus*, that it be neither waſhed nor ſhaved; and doe not thinke but the Lord will looke well to your repentances and turne it over and over, before ye receive *tantam mercedem perennis vitæ*. The Church cauſed thoſe to take ſo ſtrict pennance, that by their great humiliation they might make ſome amends for that liberty which ſome took to ſin. *Ibid.* p. 24. Our Churches are a glory to our religion. To the Chancels belongeth the *Veſtrie lavatorie* and *reclinatory*, for hearing confeſſions. *Shelford* p. 126. If the Juſt ſhall tranſgreſſe while they are within the law they are bound to make ſatisfaction by pennance, which is, *ſecunda tabula poſt naufragium*. *Ibid.* pag. 129. The law is oft broken by ſins of omiſſion and commiſſion. I anſwer, as it is oft broken of us, ſo it is as oft repaired and ſatisfied, and ſo all is made whole againe, and ſo he is, *inſtatu quo prius*: he riſeth againe ſo oft as he falleth; ei-

giving ſins hath delegat the Prieſts here upon earth his judges, and hath given them the power of abſolution, ſo that they can in Gods name forgive the ſinnes of thoſe

may

may be truſted, is already in practice among them, but howſoever, they avow in Print their ſatisfaction with the Papiſts in this point, if ſo be the ceremony be no made abſolutely neceſſary. (i)

ther in number or vertue our ſins of commiſſion are repaired by repentance, our ſins of

omiſſion are ſupplied by prayer. (i) *Montag. antig.* pag. 267. That ſacramentall unction is not to be uſed to the ſick, uſe it if you will, we hinder you not, nor much care or enquire what effects enſue upon it, but obtrude it not upon us as *in cenſu* of the Sacraments in the time of grace.

Anent the Monaſtick life, conſider how farre our men are from Popery, they tell us firſt, that the putting downe of the Monaſteries in *England* by *Henry* the eight, let be by other Proteſtant Princes elſe-where, was a worke exceeding impious, and very prejudiciall both to the Church and Crowne: (k) 2. That the Monks for the paterne of their orders have the Prophets and the Apoſtles, and ſpecially *Iohn* the Baptiſt: (l) 3. That their habits to their very tree-ſhoone hath Scripture warrant: (m) 4. That the Virgine *Mary* was truely a Nunne, and that the Nunnes this day are much to

They are for the reerection of monaſteries, and placing of Monks, and Nuns therein as of old.

(k) *Montag. orig.* p. 303. In Eccleſia anglicana ſacerdotes licet magis gaudere, & ſoleant & debeant immunitatibus, tamen & frequentius & exuberantius, & libentius quam laici decimarum decimas, ſubſidia, annatas primitias, ſolvunt principi, ut vel inde facilè diſcerni poſſit quantum detrimenti regiis acceſſerit vectigalibus per illam deſolationem monaſteriis invectam per importunum *Henrici* octavi rigorem, & per parliamentarias impropriationes. *Ibid.* p. 384. Quales quales reformare potius, & ad normam veterum reducere debebant, ἢ ἐντελῶς non quod factum facinore flagitioſo, & θεμαχοτάτῳ ausi fuerunt ad haras, altaria ad lupanaria transferenda, ſed reprimam me. *Ibid.* p. 174. Sub pretextu reformatæ pietatis. Deum, Eccleſiam, pietatem, per nefandiſſima ſacrilegia, everſis ubicunque monaſteriis, &c. (l) *Montag. orig.* p. 370. *Ioannes* primus hanc viam inſiſtebat, illum deinceps ut in aliis ſequebantur aſcetæ & ſceleragagitæ. *Ibid.* p. 382. Ejuſmodi vitæ genere *Ioannem* jeciſſe fundamenta monaſticæ vitæ, cum illuſtriſſimo *Baronio* non abnuerim. (m) *Montag. orig.* p. 369. *Ioannes* & interula & tunica, & quocunque amictu veſtiebatur, de camelorum pilis id geſtabat veſtimentum, ut ipſa aſperitas ad virtutem patientiæ animum exerceret, nec princeps hoc inſtituto uſurpabat *Ioannes*: ab omni retro antiquitate Prophetarum filii *Eliæ*, *Eliſæi* alii eodem amictu utebantur, quin & poſitum in more qui rem quamcunque perſuadere vellent, habitu ipſo ſe componerent ad illam rem efficacius inſinuandam. *William Wats* ſermon p. 20. The ſackcloth and aſhes they received from *Daniel* and the *Ninivitts*, and to live according to a ſtrict rule,

be

and order from S. *Mark* and other Apoſtles. ſo ſaith *Caſſian ibidem* p. 28. Thoſe if you cenſure for will-worſhip or ſuperſtition take heed ye condemne not the authors of them, even our bleſſed Saviour, with his Prophets and Apoſtles. *Ibid.* pag. 44. Whereas our bleſſed Saviour hath forbidden ſhooes to his Diſciples, he was herein obeyed by the Primitive mortifiers, ſandals were meere ſolls tyed with ſtrings : (c) *Femal glory* page 22. The ſame author affirmes that there ſhe lived a pretty Nunne. *Ibid.* 23. Let us then imagine that this holy recluſe confined her body to this ſacred ſolitude, that ſhee might the more freely enjoy the inconceivable pleaſure ſhee tooke in her vowed Virginity. *Ibid.* page She was a votary never to know man. *Ibid.* page 148. You who ply your ſacred Arithmetik and have thoughts cold and cleare as the Criſtall beeds you pray by. You who have vowed virginity, mentall and corporall, approach with comfort, and kneel downe before the grand white immaculate Abbeſſe of your ſnowie Nunries, and preſent the alſaving babe in her armes with due veneration : (o) *Ibid.* page 236. Many holy orders alſo are of this ſodality as the *Benedictins*, the *Ciſtertians*, the *Franciſcans*, *Carmelits*, and many other. If theſe examples of pious and worthy people will not move us', &c. (p) *William Wats* ſermon. page 3. *Mamertus* Biſhop of *Vienne* did not uncannonically, to appoint a ſolemne mortification of three daies faſt, and to make a Letany to be ſung in a barefooted proceſſion. *Ibid.* page 20. To goe barefooted, they received from *David* and *Eſaias*. *Ibid.* page 45. *Nazianzen* maketh goers barefoote to be imitators of Apoſtolick ſpirited people. *Ibid.* page 48. In the third, fourth, and fifth ages, are examples plentifull of the nightly proceſſions of the Chriſtians ; yea, they went from their houſes in the Cities to ſome of their Churches in the fields, ſinging Pſalmes all the way through the ſtreets in the hearing of the Gentiles. *Ibid. Minutius Felix* mentioneth *nocturna & occulta ſacra*. For this purpoſe the night was devided into Canonicall houres or certaine times of riſing to prayer, whereof midnight was one, the morning watch was another Canonicall houre. I hope that notwithſtanding our devotion ſerveth us not to imitate the Prophets and Apoſtles, and the Primitives, yet we will forbeare to take part with the old Hereticks in reprehending them. *Ibid.* Before a greater Feſtivall all the devouter ſort of Chriſtians conſtantly repaired to their Churches at midnight.

bee commended for the following of her pateme: (n) 5. That the preſent *Carthuſians*, *Franciſcans*, and the reſt of the *Fraternities* are very good and holy people, worthy in their very orders of Monaſtick life of our imitation : (o) 6. That their barefooted proceſſions through the ſtreets, that their Canonicall houres of devotion, at midnight in their Cloiſters, that in great feſtivall Eves, their going at Mid-night, with confluence of people to Towne-churches is all commendable ſervice. (p)

In

In the head of Purgatorie and prayer for the dead, thus farre long agoe are they proceeded, first, they avow openly *Limbus Patrum*, telling us, that the Saints before Christ were not onely not in heaven, but truely in an infernall place, even in a lake, where in one nooke the godly were in peace, and the wicked in torments, that *Abrahams* bosome was here, betweene which and hell a certaine gulfe made but a tolerable distance, that *Iacob*, *Samuel*, and *David*, and other of the ancients were mourned for at their death, because their soules went not to heaven, but truely to a kind of hell: their minde in these things, as their custome is, they propone in the words of some Father, that by the shelter of their authoritie they may keep off their owne head the indignation of the people: (*q*) Again they tell us that Christ before he opened heavens gate to any soule, he went first downe, and looſed the soules in prison; yea, if yee beleeve *M. Maxwell* (who hath written much for the drawing of our Church the factions way) hee went downe to the loweſt hells, and delivered thence a number of Pagans such as *Aristotle*, *Plato*, *Socrates*, and a world of mo: (*r*) Our

How neere they approach to Purgatorie, and prayer for the dead.

(*q*) *Montag. orig. pag.* 286. *His qui in carcere erant spiritibus, hoc est defunctis, suo fato & inferno addictis prædicavit, quo in loco Puritani, & novatores spirtum, non animam Christi intelligunt* *Ibid. apar. p.* 476. *Communem esse patrum sententiam, aliorumque doctissimorum scriptorum nostræ ætatis & confessionis, sanctorum animas ante Christi resurrectionem non fuisse in cælo. Olim (inquit Chrysostomus) ad infernum deducebat mors, sed nunc assumit ad Christum. Ideo dicebat olim Iacob, Deducet is senectutem meam ad infernum cum lachrymis. Ideo olim lugebuntur mortui, at nunc cum Psalmis & hymnis efferuntur. Hieronymi testimonia sunt innumera, ante adventum Christi omnes ad inferos ducebantur; inde Iacob ad inferos discensurum se dicit, & Iob pios & impios in inferno queritur retineri, & Euangelium docet magnum chaos interpositum apud inferos, & revera antequam flammeam illam rotam, & igneam rompheam ad paradisi fores Christus cum latrone reseraret, clausa erant cælestia. Nota quoque ut Samuelem vere quoque in inferno fuisse credas, & ante adventum Christi, quamvis sanctos inferni lege detentos: locum esse ait, qui lacus vocatur & abyssus, in qua non erant aquæ in qua animæ recluduntur, sive ad pœnas.*

(r). Our maine pillers against purgatory they hew downe with the popish axes: when wee reason that Scripture makes no mention of any third place betwixt Hell and Heaven; they reply, that there are many things whereof Scripture makes no mention. When we reason that Scripture makes mention expressely of two places for soules after death, they use the popish distinction, that after the resurrection there is but two eternall places, but that before the resurrection there may be three temporall: (s) 4. When papists urge upon us prayer for the dead, they will not contradict them; yea, they commend oblations in the Lords Supper, and prayers there for the dead in particular. (t)

(r) *Montag. apar. pag. 476. Postquam eo descendit Christus, inferorum claustra perfodit, diripuit, vastavit, spoliavit, vinctas inde animas liberando. M. Maxwels* demonstration, *pag. 9.* Whether the places of Scripture wherein mention is made of our Saviours spoyling of hell, and leading captivitie captive, may perhaps be understood of his powerfull & mercifull delivering from hell, of some of the soules of vertuous Pagans, as of their Philosophers, lawgivers, governors, kings, queens, & other private persons renowned for their wisdome, prudence, fortitude, temperance, bounty, chastity, justice, mercy; and generally for their civill carriage, & morall conversation, such as were *Hermes Trismegistus, Zoroaster, Socrates, Plato, Aristotle, Pythagoras, Homer, Phocylides, Theognis, Epictetus, Cicero*; and such as were *Hercules, Theseus, Cyrus, Solon, Lycurgus, Aristides, Simon, Timotheus, Epaminondas, Tarrina, Camilla, Nisaula, Panthea, Penelope, Artemisia*, and others the like: for my owne part, I do professe such love to those vertuous wights, for their vertues sake, as I had rather condemne twentie such opinions as that of *Limbus patrum*, than to damne eternally the soule of one *Socrates*, of one *Cyrus*. (s) *Montag. apar. pag. 135 Objiciunt, nullum tertium locum indicatur in Scriptura præter infernum damnatorum & cælum. Resp. Licet non indicaretur in Scripturis esse alium locum tertium, non tamen inde sequeretur non fuisse tertium, quia multa sunt quæ non indicantur in Scripturis. Locus ille Matthæi 25. Loquitur non de loco aut statu animarum ante Christum, sed de statu & loco finali post finem sæculi, cum duo tantum erunt absque dubio hominum societates sempiternæ.*

(t) *Andrem stricturæ, pag. 56.* Anent offering and prayer for the dead, there is little to be said against it, it cannot be denyed but it is ancient. *Dow. pag. 56.* That the ancient Church had commemorations, oblations, and prayers for the dead, the testimonies of the Father, ecclesiasticall stories & ancient Liturgies do put out of all question. *Pokling. alt. p. 83.* Commends that Canon whereby a Priest after his death was ordained to be punished, for making another Priest his Executour, with this paine, that at the altar for such an one, *non offerretur, nec sacrificium pro dormitione ejus celebraretur.*

CHAP.

CHAP. 6.

Anent their Superſtitions.

IN the Church of *Rome*, the *Canterburians* uſe to profeſſe corruptions of two kinds, errours and ſuperſtitions; as for hereſies or Idolatries, they are loath that any ſuch crimes ſhould be laid to the charge of their mother church, how many, and how grievous errors they finde *Rome* guilty of, they had need to declare; for in the moſt of thoſe wherein the proteſtants place the chief of the Romiſh errours, you have heard them plainly take their part, readily it will prove no otherwiſe when wee come downe to trie them in the particular heads, wherein papiſts are reputed moſt ſuperſtitious.

Few of all *Romes* ſuperſtitions are againſt their ſtomack.

The ſuperſtitions which in papiſts are moſt remarked in their private carriage are theſe four: In their frequent ſaining of themſelves with the ſigne of the croſſe: In wearing about their neck a crucifix or ſome ſuch toy of an image or relique: In ſaying their praiers on their beads: In abſtaining from fleſh on friday, wedneſday, lent, or ſome great feſtivalls *Eave*; Our men are farre from diſproving of any of theſe practiſes. For the firſt, they avow that ſaining with the ſigne of the croſſe at riſing or lying down, at going out or comming in, at lighting of candles, cloſing of windowes, or any ſuch action is not only a pious and profitable ceremony, but a very Apoſtolicke tradition. (a) 2. They avow

(a) *Samuel Hoards* Sermon. *pag.* 14: Reckons out among his traditions the croſſing of themſelves when they went out, or when they came in, when they went to bed, or whē they roſe, whē they ſat down to meat, or lighted

candles, or had any busineſſe of moment to doe. *Montag. apeal. p.* 268. What hinders but that I may ſigne my ſelf with the ſigne of the croſſe in any part of my body, at any time when I goe to bed, in the morning when I riſe, at my going out, at my returning home, the ancient Church ſo uſed it, and ſo may we (for ought I know) without juſt ſcandall or ſuperſtition. (*b*) *Montag. antid, p.* 17. *Ego certe illa reliquias faſciis involvam; auro includam circumgeſtandas, admovebo labiis ac colloſuſpenſas manibus oculiſque crebrò uſurpatas intuebor. Ibid pag.* 24. *Imagines præſertim Chriſti crucifixi aſſervamus diligenter & cum cura: ſunt apud nos per feneſtras, anbones, vaſa, veſtimenta.* (*c*) *Female glory, pag.* 148. Among the other praiſes of his holy Nunn, this is one, You who ply your ſacred Arithmetick, and have your thoughts cold and cleare as the cryſtall beeds you pray by: And in his proemials, *Omnis terra revibrat ave.* (*d*) *Montag. antid. pag.* 164. *Quadrageſimale jejunium libenter ego conceſſerim ab Apoſtolis conſtitutum, & apud vetuſtiſſimos Eccleſiæ proceres uſurpatum. Ibid, p.* 9. *Deceatur eſſe aliquid ab ipſis Apoſtolis inſtitutum, utpote jejunium quadrageſimale; (quem non dicam quin hæreſeos accuſer, ſi non ut ab Apoſtolica authoritate ſancitum propugnavero. William Wats* ſermon, *p.* 50. Moſt preciſe and ſevere obſervers were they of Lent-faſt, which the whole primitive Church did believe to be of Apoſtolicall inſtitution, ſo that they had their Saviours and his Apoſtles example for that ſtrictneſſe. I paſſe their obſervation of Wedneſdayes and Fridayes faſt weekly, which *Epiphanius* among many others aſſureth to be of Apoſtolicall inſtiturion. *Cozins* devotion: It hath alſo beene an ancient and religious cuſtome, to faſt all the Fridayes in the yeare, except thoſe which fall within the twelve dayes of Chriſtmaſſe. The Lent which now is, and ever hath beene reputed an Apoſtolicall conſtitution, and wee adde out of *Chryſologus*, that it is not an humane invention, as they call it, but it comes from divine authoritie that we faſt our fourtie dayes in Lent, *pag* 221.

They embrace the groſſeſt not only of their private, but alſo of their publick ſuperſtitions,

The popiſh publick ſuperſtitions are very many, but of theſe which that whole Church doth allow, very few comes to my minde which ſtand much againſt the ſtomack of our men: Thoſe that come firſt to my thoughts are all pleaſantly digeſted;



Proteſtants

Proteſtants wont to deride the popiſh conceats of their holy ground, of their conſecrate walls, and the ſanctuarie of their Chancels, their turnings towards the Eaſt, their manifold toyes in Baptiſme, and the Lords ſupper joyned with the ſacramentall Elements, their geſticulations in time of publicke ſervice, their hallowing above the Sabboth a multitude of Feſtivals, their pilgrimages, their proceſſions, and many ſuch their practiſes. In this behold the minde of our men, they tell us firſt that Kirkyards by prayers, and conſperſion of holy water muſt be made holy ground; that before theſe epiſcopall conſecrations, no Chriſtian buriall may bee made therein, but after that the Biſhop hath uſed the pontificall ceremonies thereupon, no Heretick, no Schiſmaticke, no Excommunicate perſon may bee brought there, no worldly, no common action there performed without the profanation of the holy place. (e) Again they ſhew us that the church by the biſhops anointing ſome ſtones thereof with oyl and ſprinkling others with water, and uſing from the Roman pontificall ſome mo prayers, ſome mo ceremonies upon it, becomes a ground more holy: That before theſe conſecrations though the people of God for many yeares have met into a Church for divine ſervice, yet it is no more holy than a barn, a tavern, a tolbooth; but after theſe conſecrations there is ſuch holineſſe in the walls, that even when there is no divine ſervice, men at their comming in, and going out muſt adore and all the time

(e) *Laurence* ſermon *p.* 9. Chriſtians diſtinguiſhed their oratories into an *atrium*, a Church yard, a *ſanctum*, a Church a *ſanctum ſanctorum*, a Chancell, they did conceive a greater degree of ſanctitie in one of them, than in another, and in one place of them than another. Churchyards they

thought profaned by ſports, the whole circuit both before and after Chriſt was privileged for refuge, none out of the communion of the Kirk permitted to lie there, any conſecrate ground preferred for interment before that which was not conſecrate, and

that in an higher esteem which was in a higher degree of consecration, and that in the highest which was neerest the altar. *Halls* sermon at the consecration of a buriall place, *p.* 38. Out of the consideration of the holy designation of these peculiar places came both the title and practice of consecration of cemiteries, which they say is no lesse aucient than the

of their presence stand discovered, and never so much as sit downe were the service never so long, except upon great infirmitie. (*f*) 3. That the Chancell and the Altar must not onely bee dedicate with prayers and unctious, but with lighted Candles, burning Incense, and many other such toyes; that it must bee divided from the Church with vailes to keep not only the bodies, but the eyes of the Laicks from beholding the arke and throne wherein the body of the Sonne of God doth sit, as in a chaire of state, that none but Priests must enter there, & that with their triple low adorations at their approaching: That it is a favor for the King or the Emperour to win near that place for the short time of

dayes of *Calixtus* the first who dedicated the first Cemiteries, albeit it was decreed by the Councel of *Arles*, that if any Church were consecrated, the Churchyard of it should require no other hallowing but by simple consperſion, *p.* 40. It is meet & necessary that those places should be set aside to this holy use by a due & religious dedication, by praiers & holy actions tending therunto, if the Jews used these dedications, how much more we *Ib.* in the preface, an act worthy both of this common celebration & of that episcopall service of mine. (*f*) *Tedders* sermon, *p.* 8. It is the consecration that makes them holy & makes God esteem them so, which though they be not capable of grace, yet receive by their consecration a spiritual power, wherbythey are made fit for divine service, and being consecrate, there is no danger in ascribing holinesse unto them, if we beleeve S. Bernard, *quùparietes istos sanctos dicere vereatur, quos manus sacratæ Pontificũ tantù sanctificavere mysteriù.* When we come to Church, say the holy Fathers of the devotion of those primitive times, *corpora humi sternimus*, they that shewed the least devotion did bow, all the time that they were there none presumed so much as to sit, as being too bold & lazie a posture in Gods house, but only for infirmitie or some other cause were dispented with. There were some that would not have their shooes on their feet in the temple, a shame to them that have their hats on in Gods house. *Shelf p.* 51. Some profane Gods house by going out with head covered, as if God were not present, & it were not his house when service was ended. *Pokling. altare. p.* 141. Churches when they were made they were consecrate, for a man may as lawfully and Christianly administer the sacrament in a barn or townhal as in any place that is not consecrate to such holy uses, *Queenscoole p.* 223. S. *Giles* Church in the fields being newly repaired after two years service, sermon & sacraments in it in D. *Montary* B. of *Londons* time, was required to be consecrate by his successor D. *Laud*, the parochin refusing, the Bishop caused sequester, & lockt up the house for a month, & forces the parish after 50 pound fine to put up a crucifix upon the East window, & receive the other orders of consecration. The foundatiõ

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his offering. (*g*) 4. That none of the ceremonies of the popiſh baptiſm, neither their ſalt, their ſpitle, nor exſufflation are ſuperſtitious. (*h*) 5. That a num-

ſtons of the repair of *Pauls* were ſolemnly bleſſed by the Biſhop, his main reaſon for urging of the viſitation of *Cambridge* was, that two chappels there was not yet conſecrate, notwithſtanding of divine ſervice in them for ſome ſcore of years paſt. (g) *Pokl. alt p.* 141. Was not the altar the chiefeſt place which with moſt ceremony & devotion was hallowed? was there not a feaſt *annuall* kept in joyfull remembrance of the dedication of every Church. Doth not S. *Auſtine* ſay, *Novit ſanctitas veſtra fratres, conſecrationem altaris celebramus in quo unctus vel benedictus eſt lapis*, as he cites the place in his Sunday. *Quenſcoole*, *p.* 198. In the collegiat Church of *Wolverhampton* in the countrey of *Stafford*, the altar & cloaths therof were conſecrate 11. *Octob.* 1635. As ſoon as the Prieſts come to the Church, each of them made a low congie at their firſt entring in at the church door, & after that three congies a peece towards the altar, ſo they went unto the chancell, where a baſon with water & a towel was provided for the Prieſts to waſh in, where alſo was incenſe burning; after they returned making three congies a peece. After the ſermon every one of them had a paper in his hand, which they tearmed a cenſer, & ſo they went up again to the altar: as they went they made three congies a peece, the Communion being ended they waſhed their hands, and returned giving three congies as before. *Ib.* 220. There are divers high altars ſolemnly dedicated of late in divers colledges of *Cambridge* and *Oxford*, adorned with tapers, candleſticks, Crucifixes, baſons, croſſes, rich altar-clothes, crimſon cuſhions, rich hangings. *Pokl. alt. p.* 24. *Optatus* ſaith that *Erant Eccleſiæ ex auro & argento quam plurima ornamenta. Ib p* 80. At the upper end of the Chancell was a place railed in, whereunto none were permitted to enter but the Prieſts. The Canon is cleare, *Nulli omnium qui ſit in* Laicorum *numero liceat intra ſacrum altare ingredi.* A diſpenſation indeed there was for the Emperor to enter in hither when he would *Creatori dona afferre*, but ſtay there he might not. *Laurence*, *p.* 10. Beyond theſe railes *duo cancelli*, which diſtinguiſhed the body of the Church from the Oracle, none out of orders came. A more awfull reverence was commanded to this part being barred from common view. *Ib p* 29 We have the *Grecians* triple proſtrations from their Liturgies, ἐμπροσθεν τῆς ἁγίας τραπέζης προσκυνήματα τρία. *Ib. p.* 12. The ſame God is thorow all the parts of the Church, but not in the ſame manner thorow all the parts therof, for as they are different degrees of ſanctitie in them, ſo is there a different diſpenſation of his preſence in them. *Ib. p.* 15. This followes upon the conſecration, as there was a greater communication of the divine preſence in thoſe places than in others, ſo was there a greater communication of the ſame preſence in ſome part of the temple of *Solomon* than in others. And as that diſtinction in holy places continued after Chriſt, ſo did the reaſon of that diſtinction too. The whole indeed is the houſe of God, for albeit the Lord be without theſe walls, yet is he more within, as we are not preſumed to be ſo much abroad as at home, though the Church conceived him to be preſent in all parts of this houſe, yet it conceived him to be preſent more in one part of it than another, in reſpect of that peculiar diſpenſation of his preſence to that place of the Church, as of old to that place of the temple which was within the veile, we having an altar here anſwerable to a mercy ſeat there, as alſo in reſpect of that union betwixt this place and his humane nature. *Cant. Star-Chamber* ſpeech, *p.* 47. The altar is the greateſt place of Gods reſidence upon earth,

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ber of the Maſſe toyes, which yet are not in practiſe in England, yea all the guiſes of the Maſſe, which can be proven to be ancient are all to be embraced, (*i*) 6. That who ever in the publick prayers hath their face toward the North, South, and Weſt, muſt be publickly called upon to turne themſelves ever towards the Eaſt. (*k*) 7. That in the Church not onely in the time of prayer, but at the reading of the ten commands, all muſt fal on their knees, but when the creed is read all muſt ſtand upright on their feet, when the epiſtle commeth, all may ſit downe, but when the goſpell beginneth, all muſt again ariſe, during the time of ſermon all muſt ſtand diſcovered. That to theſe and all ſuch pious practiſes we are obliged by the ſole example of the biſhops or ſome few of them, even before the inacting of any Law, either of church or ſtate. (*l*) 8. That the conſcience is oblidged not only to keep religiouſly the greater feſtivities of *Yule*, *paſch*, *pentecoſt*, and the reſt which are immediately referred to the honour of the *Trinitie*, but alſo a number of the feſtivals of the bleſſed *Virgin*, of the Saints and Angels: Thoſe muſt not

I ſay the greateſt, yea greater than the pulpit, for there it is *hoc eſt corpus meum*, but in the pulpit it is at moſt *hoc eſt verbum meum*, and a greater reverence no doubt is due to the body than to the word, and ſo in relation anſwerable to the throne where his body is uſually preſent then to the ſeat whence his word uſes to bee proclaimed.

(h) *Vide ſupra cap.* 5. (*x*) (*i*) *Lincolneſhire* Miniſter *p.* 163. I was ſhewed a Latine determination, read in one of our Univerſities, aiming to prove, that looke what ceremonies were uſed about the altar before the reformation by power and force of any generall cuſtome, though paſt over in deep ſilence by our Liturgie, are notwithſtanding commanded us by a kind of implicit precept, even unto us, that live under the diſcipline of the Engliſh Liturgie. *Heylene* in his Antidot. ſect. 2. *p.* 63. doth confeſſe the fact and doth not diſclaime the authour therein, onely leaves him as a man moſt able to juſtifie that writ. Theſe are his words, as for your Sally on the author of the latin determination, I leave him to himſelfe: He is of age to do you reaſon in this, as well as in that other quarrell you have againſt him. (*k*) *Vide ſupra, cap.* 5. B. (*l*) *Edward Bugben, ſerm. pag.* 9. We may not think it enough that we ſtand at the Creed, except wee ſay it alſo with the Miniſter audibly with a loud voice, nor is it enough for us to ſtand up at the goſpel, but we muſt alſo bow at the name of *Jeſus*, not as if we were aſhamed of what we did, but with due & lowly reverence, neither is it ſufficient to be bare in time of divine ſervice, except we alſo reverently kneell on our knees when th commands & letanie are re d,

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bee polluted with any worke or ſecular affaire, as wee deſire to bee helped by theſe glorified perſons interceſſion. (*m*) Yet *Chriſts Sunday* muſt bee no *Sabboth*; bowling, balling, and other ſuch games may well conſiſt with all the holineſſe it hath; yea, no law of God, no ancient Canon of the Church doth diſcharge ſhearing of Corne, taking of fiſh, or much other huſband labour upon that day; but by the contrary acts both of church & State do warrand ſuch labour; yea, there is ſo great *Jewiſh* ſuperſtition in the Land about *Chriſts Sunday*, that all preachers muſt bee obliged in their very pulpits to proclame the new book of ſports, for incouragement of the people to their gamings, when the ſhort houre of divine ſervice is ended; and that under no leſſe paine than ejection from the Miniſterie. (*n*) 9. Pilgrimages to Saints Reliques, and bare-footed proceſſions to their Churches are preached and printed. (*o*) Thoſe Throats which are ſo wide as

Shelford, pag. 10. Let us learne of our Cathedrall Churches, for there our reverend Fathers, the prelats, make their reverence to God in this wiſe, both at their entry and their returne, wherefore to follow their good & holy patterne, we are to do the like, both at our comming into Gods houſe, and at our going out. *Ib. p.* 22 The fifth office of holineſſe is to riſe up from our ſeats when the articles of our faith are read, wee alſo doe more reverently

to ſtand up at the reading of the Pſalmes, before, after, and behind the holy Leſſons. We are alſo to ſtand at the reading of the Goſpel. The reaſon that the old *Lyturgick* writers gives of this ſuperſtitious ſtanding at the Creed & Goſpel more than at the reading of the leſſons & Epiſtles is, becauſe theſe Epiſtles among which they put the Revelation, the Pentateuch, and ſundry other parts of the old teſtament, contains more baſe doctrine than the Goſpel which comes behind them, as the Maſter comes after his ſervant which goes before to make way. (m) *Contins devotions*, they offend againſt the fifth command that obeyes not the precepts of the eccleſiaſtick Governors. The precepts of the Church are firſt to obſerve the feſtivals and holy dayes appointed in the Church calendar, *vide ſupra cap.* (n) *Whits examinat. p.* 118. The injunction maketh no difference betwixt *Sunday* and the other holy dayes concerning working in harveſt, no ſpeciall priviledge is given it more than the reſt. For King *Edwards* ſtatute repeated by Queen *Elizabeth* ſaith, It ſhall be lawfull to every husband-man, labourer, fiſher-man, &c. upon the holy dayes aforeſaid in harveſt, or at any other time of the yeare when neceſſity ſhall require, to labour, ride, fiſh, or work any kind of work at their free wils and pleaſure. *Ib. on the Sabbath p.* 217. In the new teſtament we read of no prohibition concerning abſtinence from ſecular actions upon the *Lords day* more than upon other dayes, *Et quod non probibetur ultro permiſſum eſt.* The Catholike Church for more than 600 yeares after *Chriſt*, gave

licence to many Christian people to work upon the *Lords day* at such

to swallow downe all these it seemes they will not make great bones in all the other trash which in the *Romish Church* we challenge as superstitious.

houres as they were not commanded to be present at the publike service by the precept of the Church. In S. *Jeroms* dayes the devoutest Christians did ordinarily work upon the *Lords day*. In *Gregory the Greats* time it was reputed antichristian doctrine to make it a sin to work on the *Lords day*. *Helenes* answer, *p.* 111. His Majestie having published his declaration about lawfull pastimes on the *Sunday*, gives order to his Bishops that publication thereof be made in all their severall Dioceses, the Bishops hereupon appoint the Incumbent of every Church to read the declaration to the people, and finding opposition to the said appointment, presse them to the performance of it by vertue of that Canonicall obedience, which by their severall oaths they were bound to yeeld unto their Ordinaries; but seeing nothing but contempt upon contempt, after much patience and long suffering, some of the most perverse have been suspended, as well *à beneficio* as *officio*, for an example to the rest. (o) *Vide supra caput* 5. w.

CHAP. VII.

The *Canterburians* embrace *the Masse it selfe.*

OF all the pieces of popery, there is none so much beloved by papists, nor so much hated by Protestants, as the *Masse*, since the reformation of Religion, the Masse hath ever beene counted the great wall of division, keeping the parties asunder, who ever could free that ditch, whose stomack could digest that morsell, no man of either side was wont to make any doubt of his name, but that with consent of all, hee might passe for a true papist; and no waies in any reason stand for a moment longer in the catalogue of protestants: If then I bee able to demonstrate the *Canterburians* minde to be for the *Masse*, I hope no man

man of any understanding and equity will require of me any further proofe of their popery, but with good leave of all I may end my taske, having set upon the head therof this cape-stone.

In the mouth of both sides reformed and *Romish*, preaching, and the *Masse* goe for reall opposites, the affection of Papists to their *Masse* maketh them value our preaching at the lesser rate; the affection of Protestants to preaching, maketh the *Masse* to them the lesse lovely: Our faction to make roome for the *Masse* so farre as they dare, so fast as they can, are crying downe preaching. They tell us first, that much of the preaching which now is at *London*, and over *England* is not the word of God, but of the Devill, (*a*) becausse indeed the best and most zealous preachers in their sermons doe oft taxe *Arminianisme* and Popery, and the waies whereby his Grace is in use to advance both: This to him and his followers is doctrinall *Puritanisme*, much worse than disciplinarie; yea, it is sedition taught by the Devill: 2. They tell us, that the most of preachers, though voyd of the former fault, are so ignorant, idle, impertinent, clamorous fellowes, that their silence were much more to be wisht than their speech. (*b*) Becausse indeed grave and gracious Ministers are not either able or willing to stuffe their Sermons with secular learning, and imploy extraordinarie paines for to gather together a *Masse* of tinkling words, as *Andrewes* was, and his admirers

They cry downe so far as they can all preaching.

(*a*) *Cant. Star-chamber* speech, *pag.* 47. But in the pulpit it is at most, *Hoc est verbum meum*, and God hold it there at his word: for as too many men use the matter, it is, *Hoc est verbum Diaboli*, this is the word of the devill in many places, witnesse sedition, and the like to it.

(*b*) *And. Posthuma, pag.* 32. *Ex quo nuper hic apud nos vapularunt canes muti, excluſi sunt clamatores iſti odioſi ac moleſti, ex quo peſſimus iſte mos invaluit, ex quo pruriginoſo cuiq; aditus patefactus hic quicquidlibet effutiendi, Eccleſia in tonſtrinam verſa eſt, non plus ibi*

are wont to doe, for to ſpoyle preaching of that life, ſpirit, and power, which ought to ſhine into it. 3. That the preaching which themſelves approve and praiſe, is but ſermonizing in pulpits, no neceſſary part of the Miniſteriall charge, but a practice to bee uſed of ſome few of ſingular learning & eloquence, and that only at rare and extraordinary times, as the Biſhop, or the *Star-chamber* Court ſhall be pleaſed to give licence. (c) 4. That the onely ordinary, profitable, and neceſſary preaching which God hath appoynted, and the Church laid upon the backe of Paſtours, as their charge for which their tithes and ſtipends is due to them, is nothing but the diſtinct and cleare reading of the Service Booke. (d) As for ſermonizing in pulpits, when ſo it is permitted, it ought to be very ſhort, and after the popiſh form, without any prayer at all, either before or after: That the cuſtome of Engliſh preachers, who before Sermon pray for the help of the Spirit of God to

ineptiarum quam hic, Theologia in battologiam, canes non latrantes mutati in catulos oblatrantes, haud fere ſcias quid optãdum ſit, illudne ſilentium, an hi latratus abſoni, illudne jejunium, an hæc nauſea.

(c) *Shelfoord*, *pag.* 91. Beſide theſe ten kinds of preaching, which are able to ſtop the mouth of all itching eared profeſſours, there is yet another kind of preaching not fit for every Miniſter, but for extraordinary and excellent men, called by God and the Church, to reforme errors and abuſes, to promulge to the world new Lawes & Canons. And as this kind is to be performed by extraordinary men, ſo it is not alwaies ſo needfull, but when neceſſity required: for when things are ſetled, there needs no more ſetling, but only preſerving. We ought not to have many *Moſeſes*, or many Evangeliſts, nor many Apoſtles; Were people now to be called and converted to the Goſpel, then not only this kind of preaching, but miracles alſo were needful, when much needleſſe and ſome unſound teaching by tract of time had ſued into the ark of Chriſts Church, by the Prelats & Prieſts thereof: Then in the 19 year of King *Henry* the eighth, began licences to be granted by the Court of *Star-chamber*, to preach againſt the corruptions of the time; but now the corruptions are removed, the ancient & true doctrine of the primitive Church by ſetled articles is reſtored; Therfore this extraordinary kind is not now ſo neceſſary, except it be upon ſome notorious crimes, breaking forth among people. (d) *Shelfoord*, *pag.* 35. The principall part of the Miniſters office is the true underſtanding, diſtinct reading, and decent Miniſtrie of the Church ſervice, contained in the Book of Common Prayer. This is the pith of godlineſſe, the heart of religion, the *ſpina* or *vertebræ*, the backbone of all holy faculties of the Chriſtian body. *Ibid. pag* 39.

themſelves

themſelves and their hearers, or after Sermon crave grace to practice what hath beene ſpoken is all but idle; yea, intollerable novations to bee aboliſhed: (e) Neither this onely, but that the moſt able Paſtors are not to bee ſuffered ſo much as in their private ſtudies to recommend their ſoules to God in their owne words, but in their very private prayers, are to bee tyed preciſely to the words of the Service Booke. (f) 5. That the ſermonizing which themſelves permit, muſt bee in the greateſt Townes in the moſt ſolemne times but once a day, that the practice of hearing two Sermons in one day is to be corrected, that one in a month is abundant, and all the Engliſh Canons doe require. (g)

Were the ſe read as the Canons directs aptly, that is, by juſt diſtinctions, and by a ſenſible Reader, obſerving all the rules of reading, with pronunciation fit for the matter, and with due attention of the hearer, there would bee much profit and edifying. *Ibid. pag.*76. Gods Miniſter is thy Preacher, and the divine ſervice of the churchbook is his ſermon. In this ſervice & this ſermon is contained whatſoever is neceſſary for ſalvation. *Ibid.p.*78. The very reading is preaching, yea, a lively & effectuall kind of preaching. (e) *Heylens* anſwer, *pag.*165. Whereas formerly you uſed to mangle and cut ſhort the Service, that you might bring the whole worſhip of God to your extemporary prayers and Sermons, now you are brought againe to the ancient uſage of reading the whole prayers, without any diminiſhing in regard of preaching. As for your other cavils about the uſing of no prayer at all after Sermon, the innovation here is on your part, who have offended all this while, not only againſt the Canon, but act of Parliament, by bringing in new formes of your owne deviſing. As for the forbidding of any prayer before the Sermon, if any ſuch be, it is but agreeable unto the Canon, which hath determined ſo of it long ago. The Preachers in King *Edwards* dayes uſed no forme of prayers, but that exhorting which is now required in the Canon. (f) *Cousins* devotions in the preface. Let no prayers be uſed, but theſe which are allowed by the Church: what prayers ſo ever any man hath framed for himſelfe, let him firſt acquaint theſe that are wiſe & learned with them, before he preſume to uſe them: and that men may not think thoſe rules are to be applied to publike praiers only, & not to privat, let them weigh thoſe words in the counſell of Carthage, *Quaſcunque ſibi preces, &c.* When we ſpeak to the awfull Majeſtie of God, we would be ſure to ſpeak in the grave and pious language of the Church, which hath ever been guided by the holy Ghoſt, & not to loſe our ſelves with confuſion in any ſudden abrupt or rude dictates, which are framed by private ſpirits, & ghoſts of our own, in regard whereof our very Prieſts & Deacons themſelves are in their private and daily prayers enjoyned to ſay the morning & evening devotions of the Church, and when at any time they pray, there is a ſet forme of words preſcribed to them to uſe, that they alſo might: now it is not lawful for them to pray of their own heads, or ſuddenly to ſay what they pleaſe themſelves. (g) *Perkins* Sunday. Our Saviour in *Capernaum* on the Sabbath,

6. That over all *England*, Lecturers whoſe Sermons wont to be the farre beſt, muſt be preſently ſilenced, as thoſe whoſe calling the Canons Eccleſiaſticall of *England* cannot permit. (*b*) In a word, that Sermons are the great occaſion of the diviſion and heart-burnings, which now trouble the Church and State, of the preſumption and pride, and moſt ſins among the people: That therefore it were verie good to returne to the old faſhion in the dayes of popery, before the 19. yeare of *Henry* the eighth, where there was none, or but few preachings, that this is the only means to reduce the land to that old honeſt ſimplicitie, equitie, pietie, and happineſſe, which was in our Anteceſſors dayes; (*i*) even to that old blindneſſe, wherein of neceſſity, wee muſt give our ſoule to bee led by

preached but once a day, for immediatly after he went to dinner. *Heylens* anſwer, *pag.* 168. If in the great cities and Univerſities, Sermons are limited to the ſame time of the day, or as your owne phraſe is, to an houre onely, aſſuredly it is neither new nor ſtrange, nor need you bee offended at it, if by that meanes the people in thoſe places cannot heare but one ſermon in the day, it being not many, but good ſermons; not much, but profitable hearing, which you ſhould labor to commend. *Shelford*, *p.* 93. Better were it for our Church and people to have but one Sermon well premeditated, in a moneth, which is inſinuated by the Canon, than two on a day, proceeding from a rolling braine and mouth, without due preparation. *Heylens* anſwer, *pag.* 166. Your afternoone Sermon on the Sunday, if performed by Lecturers, are but a part of your new faſhion, and having no foundation in the Church at all, it cannot be any innovation to lay them by, and if the Curate performe his dutie in catechizing, you have no reaſon to complaine for want of Sermons in the afternoone. (*b*) *Heylens* anſwer, 163. Why count yee the ſuppreſſing of Lectures for an innovation, whereas the name of Lecturers and Lectures are in themſelves a new and late invention, borrowed from the new faſhions of *Geneva*?

(*i*) *Shelford*, *pag.* 71 When men had more of inward teaching, and leſſe of outward, then was there far better living; for then they lived alwayes in feare of offending, and as ſoone as they had done any thing amiſſe, their conſcience by & by gave them a nip, and a *memento* for it, then they confeſſed their ſins to God & their Miniſter, for ſpirituall comfort and counſell; then they endevoured to make the beſt temporall ſatisfaction they could by almes, prayers, & faſting, & other good works of humiliation; but now outward teaching not being rightly underſtood, hath beaten away this. *Ibid. pag.* 82. The beſotted negligence of our delicate Puritans, is that which makes them to run ſo after Sermons; what doth this ſingularitie work in them, but a contempt of government? As weak ſtomacks cannot well digeſt much meat, ſo the common people cannot governe

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the light of Sir *John* the Prieſt, our Father Confeſſor, for all this behold on the margine their expreſſe declaration.

much know'edge; & when they can not digeſt it well, they vomit it up,

they wax proud, and will conteſt with their Miniſters. At what time were moſt hereſies broached? Was it not in the primitive Church, when there was moſt preaching; therefore thereafter they did ſlake it. *Ibid pag.* 99. Preaching by reading is the ordinarie preaching ordained by God himſelfe, and his Church, and this was the ordinarie preaching in our Church before King *Henry* the eighth.

Preaching being thus far cryed down, there will be the leſſe adoe to get up the *Maſſe*: For the word of the *Maſſe* is ſo lovely to them, that they are delighted to ſtile their Service Booke by that name. (*k*) And leaſt wee ſhould thinke that it is but with the word of the *Maſſe*, that they are reconciled, they ſhew us next, that they find no fault with the very matter of the *Maſſe*, if you will give unto it a charitable, and benigne interpretation. (*l*) Neither here doe they ſtand, but goe on to tell us, yet more of their minde, that if tranſubſtantiation onely were removed from the *Maſſe*, they would make no queſtion, for any thing it hath beſide. And this, but moſt falſly, they give out for King *James* judgement. (*m*) Yea, they goe on further to embrace tranſubſtantiation it ſelfe, ſo farre as concernes the word: And how much the matter of it diſpleaſeth them wee ſhall heare anon. (*n*)

They approve the Maſſe both for word & matter.

(*k*) *Pokling. Sunday, Miſſam facere cœpi*, ſaith *S. Ambroſe*, he began the ſecond ſervice, as our Church calleth it, *quidam cogunt ſacerdotem ut abbreviet Miſſam*, ſaith S. *Auguſtine*, that is, they make the Prieſt to curtaile Divine Service.

(*l*) *Montag. antid. pag.* 10. *Miſſam ipſam non damnamus, quoad vocem, quin*

neque Miſſæ ἐννοούμενον ſano & recto ſenſu intellectum (*m*) *Pockling. alt. pag.* 138. The King would like well enough of the Maſſe, if the Prieſts would ſhrive her of Tranſubſtantiation. (*n*) *Montag. antid. pag.* 10. *De vocibus, ne Miſſæ quidem, imo ne Tranſubſtantiationis certamen moveremus.*

But to ſhew their minde more clearely towards the *Maſſe*, conſider the *Scottiſh Liturgie*; This unhappy book was his Graces invention: If he ſhould denie

denie it, his owne deeds would convince him. The manifold letters which in this peſtiferous affaire have paſſed betwixt him and our Prelates are yet extant. If we might bee heard, wee would ſpread out ſundrie of them before the Convocation houſe of *England*, making it cleare as the light, that in all this deſigne his hand hath ever been the prime ſtikler; ſo that upon his back mainly, nill he will hee, would be laid the charge of all the fruits good or evill which from that tree, are like to fall on the Kings Countries. But of this in time and place; onely now we deſire to bee conſidered, that to this houre, his Grace hath not permitted any of his partie to ſpeak one croſſe word againſt that booke, but by the contrarie lets many of them commend it in word and writ for the moſt rare and ſingular piece, that theſe many ages hath beene ſeene in any Church, for all gratious qualities that can bee found in any humane writ. Heare how the perſonate Jeſuite *Lyſimachus Nicanor*, that is, as we conjecture by too probable ſignes his Graces creature, *Leſly* of *Dun*, and *Conner* extolls that Booke above the ſkies: (*o*) And yet we did undertake to ſhew into it the maine, yea all the ſubſtantiall parts of the *Maſſe*, and this undertaking to the ſatisfaction of our Nation was performed in our generall Aſſembly; but to thoſe men the judgements of nationall Churches are but vile

(*o*) *Pag.* 28. I thinke no Church can celebrate the Sacrament with more puritie, ſinceritie, gravitie, and none with more majeſty than by this Book: Certainly it is purged from all ſtuffe, which you call *Superſtition*, or the eſſentials of the *Maſſe*, it is reſtored to the ancient integritie, the leaſt thing that might tend to ſuperſtition, being thruſt out of doores, as *Amnon* did *Tamar*, without hope of returne: And if any ſuperſtitions would dare to enter, the doore is ſo faſt ſhut, that they muſt deſpaire of any entrie. What needs all ſuch uproare then without cauſe? I ſhall oblige my ſelfe to make good theſe particulars: Firſt, that you ſhall never bee

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and contemptible teſtimonies. I have ſeene a parallel written by a preacher among us, comparing all and every particular portion of the Maſſe, as they are cleared by *Innocent*, *Durand*, *Walfrid*, *Berno*, and the reſt of the old Liturgick Rationaliſts, with the parts of our Liturgy, as they may bee cleared by the late writs of the *Canterburians*, which ends not, till all the parts great and ſmall of the Maſſe bee demonſtrate in our Book either formally, in ſo many words, as the moſt conſiderable are, and that in the very popiſh ſence (If you will joyne to our book the *Canterburian* commentars) or virtually a neceſſity being laid uponus, upon the ſame grounds which perſwades to embrace what in thoſe bookes is formally expreſſed, to embrace alſo what of the Maſſe is omitted, whenſoever it ſhal be their pleaſure in a new edition to add it. This parallel is ready for the publick when ever it ſhall be called for.

able to find any thing in that Booke, contrarie to the Word of GOD. 2. That it containeth nothing contrarie to the practice of the primitive Church, but which is moſt agreeable thereto. 3. That all the points which you condemne are not contraverted betweene our Claſſicall Divines and Papiſts, but agreed upon on both ſides. 4. That there is nothing in it, contrarie to our Confeſſion of Faith in *Scotland*; yea, which is much, yee ſhall not ſhew mee a Proteſtant Divine of any note, who ever did condemne this Book of the leaſt point of Poperie, but on the contrarie, did defend and commend it.

For the preſent, becauſe thoſe men make our gracious Soveraigne beleeve, and declare alſo to the world in print, that what we challenge in that book, doeth ſtrike alike againſt the Liturgie of *England*, as if the Scots Liturgy were altogether one with the Engliſh, and the few ſmall variations, which poſſibly may be found in the Scottiſh, were not onely to the better, but made for this very end, that this new booke might better comply with the Scots humour, which now almoſt by birth or at leaſt by long education is become naturally antipathetick

The Scottiſh Liturgie is much worſe than the Engliſh.

to the Maſſe, to make this their impudent fraud ſo palpable that hereafter they may bluſh (if it bee poſſible for ſuch foreheads to bluſh at any thing) ever againe before our King to make any ſuch allegeance paſſing all the reſt of that booke for ſhortneſſe, wee ſhall conſider ſome few lines in ſome three or foure leafes of it at moſt, wherein the world may ſee their malapart changing of the *Engliſh* liturgy in twentie particulars and above, every one whereof drawes us beyond all that ever was allowed in *England*, and diverſe of them lead to thoſe parts of the Maſſe which all proteſtants this day count moſt wicked. If this be made cleare, I hope that all equitable men will bee the more willing to free our oppoſition thereto, of all imputations, and ſpecially of all intentions to meddle with any thing that concernes the Engliſh Church, except ſo farre as is neceſſary for our preſent defence, and future peace, and makes cleerely for their good alſo. For albeit we are confident the world would have excuſed us to have oppoſed with all vehemency the impoſition upon us (a Church and Kingdome as free and independant upon any other nation as is to bee found this day in Chriſtendome) without our conſent, or ſo much as our advice, the heavie burden of foure forraigne books, of liturgie, canons, ordination, homilies: of a number of ſtrange judicatories; high commiſſion, epiſcopall viſitations, officiall courts, and the like, though they had bin urged in no other words, in no other ſence then of old they wont to be uſed in *England:* For it is well known that thoſe things have bin the ſole ground and onely occaſion of the grievous ſchiſmes,

ſchiſmes, and heavie troubles wherewith almoſt ever ſince the reformation, that gracious church hath beene miſerably vexed. But now all thoſe things being laid upon us in a far worſe ſence as they are declared by the Canterburian impoſers in their owne writs, yea in farre worſe words, as all who will take the paines to compare, may ſee: wee truſt that our immoveable reſolution to oppoſe even unto death all ſuch violent novations ſhall be taken, by no good man, in evill part, let be, to be throwne, far againſt our intentions, to the diſgrace of our neighbour church, or any well minded perſon therein. We have with the Engliſh church nought to doe, but as with our moſt deare and neareſt ſiſter, wee wiſh them all happineſſe; and that not onely they, but all other Chriſtian Churches this day were both almoſt, and altogether ſuch as wee are, except our afflictions. We have no enemies there but the Canterburian faction, no leſſe heavie to her than to us. What we have ſaid againſt the *Scots liturgie* may well reflect upon them, and ſo farre as we intend, upon them alone, and that for three of their crimes chiefely. Firſt their forcing upon us, with whom they had nought to do, ſo many novations, even all that is *England* at one draught, and that by meere violence. 2. Their mutation of the moſt of thoſe things to a plaine popiſh ſence, which in the beſt ſence that ever was put upon them, did occaſion alwayes to *England* much trouble. 3. Their mutation of the Engliſh books not onely to popiſh ſences, but even to popiſh words, and that in a number of the moſt important paſſages of the Maſſe. This laſt here wee will ſhew,

holding us within the bounds of our few forenamed leafes, by which, conjecture may bee made of the reſt.

Our alteration in the *Offertorie.*

Of all the limbes of the Maſſe, the moſt ſubſtantious for many evill qualities are thoſe three, which lie contiguous together, the *Offertorie*, the *Canon*, the *Communion*: The *Engliſh* at the reformation, howſoever for reaſons of their owne, thought meet to retaine more of the Maſſe words than our church could ever be induced to follow, yet in thoſe three portions of the Maſſe they were very carefull to caſt out what they knew proteſtants did much abhorre in the church of *Rome*. But at this time the *Canterburians* having gotten the refraiming of the Liturgy in their hands, for to manifeſt their affection openly to *Rome* do put in expreſſely that, which the Engliſh reformers put out, as wicked ſcandalls. That this may bee ſeene, conſider ſeverally the three named portions.

The popiſh Offertorie in it ſelfe is a foule practice, even a renovation in the Chriſtian church of a Jewiſh Sacrifice, as *Durand* confeſſeth. (*p*) But as it ſtands in the Maſſe, it hath yet a worſe uſe, to bee a preparatorie peace-offering making way for that holy propitiatorie, which in the Canon followes. It is pretended to bee a ſacrifice for the benefit both of quicke and dead, for the good of the whole church univerſall, for the helpe of theſe in Purgatorie; but it is really intended to be a dragge, a hook to draw in money to the Prieſts purſes. This piece of the Maſſe the Engliſh did cleane aboliſh, but behold how much of it our preſent Reformers are

(*p*) *Durand. Ration. lib. 4. fol. 65. Ritus igitur ſynagogæ tranſivit in religionem eccleſiæ, & ſacrificia carnalis populi tranſlata ſunt in obſervantiam populi ſpiritualis.*

are pleaſed to replant in our booke: Firſt, they profeſſe in plaine tearmes the reduction of the Offertorie, and that not once alone, but leaſt their deſigne ſhould paſſe without obſervation, they tell us over againe of the Offertory: 2. In the very forefront of this their Offertory, they ſet up unto us whole five paſſages of Scripture, whereof the Engliſh hath none, all directly in the literall ſence carrying to a Jewiſh oblation. 3. For the waking of the Prieſts appetite (which of it ſelfe uſes to be ſharpe enough) Upon the hope of preſent gaine to ſing his Maſſes with the better will, they ſet up a Rubrick, ſeaſing and infefting the officiating Prieſt in the halfe of all the oblations, which hee can move the people to offer, and giving a liberty to him with his Church-warden, to diſpoſe on the other halfe alſo as he thinks good, expreſly contrary to the Engliſh, which commands all the almes of the people to bee put up in the poores boxe. 4. They will not have us to want the very formality of a Jewiſh offering, for they ordaine the Deacon to put the baſon with the peoples devotions in the hands of the Prieſt, that hee may preſent it before the Lord upon the Altar, juſt as the papiſts in this place ordaine to bring the paten with their oblations unto the Prieſt; that hee may ſet it before their altar. (q) 5. The prieſt is ordained to place and to offer up the bread and wine upon the Lords Table, that it may be ready for that ſervice, juſt the popiſh offering in that place of the Maſſe, of the bread and wine, as a preparatory ſacrifice for the propitiatory following. 6. The Engliſh prayer for the Catholick Church, is in our

(q) *Durand. lib. 4 fol. 64. Subſequens Diaconus ipſe patinam cum hoſtia pontifici repreſentat, & pontifex ſeu ſacerdos hoſtiam collocat ſuper altare.*

Ibid. fol. 66. Sacerdos oblationes manu tangit, repreſentans illud Levitici, 14. 4. ponetque manus ſuas ſuper caput hoſtiæ, & acceptabilis erit, & in expiationem proficiens.

book cast immediately at the back of the offering of bread and wine, and that we may know it must be taken for the Offertory prayers that stands there in the Missall, and that for the benefit not onely of the living, but also of the dead: The *Masse* clauses for the honour of the Saints, and help of those who are in purgatorie, which the English scraped out, they put in againe: For as the Papists say, these Offertorie prayers for the honour of the Saints, especially of the blessed Virgin, and Apostles, and Martyrs, so they in this their Offertorie prayer commemorat all the Saints, who in their severall generations were the lights of the World, and had wonderfull grace and vertue, they might have put in particularly, as *Couzins* in his devotions doeth, *page*. 371. The blessed Virgin *Mary*, the holy Patriarchs, Prophets, Apostles, and Martyrs: also they mention among the dead not onely these glorious Saints, but the rest of Gods servants, who have finished their course in faith, and now doe *rest from their labours*, the best description that can be, if *Bellarmine* may be believed, of the Soules in Purgatory, for whom not only thanks is given, but also prayers made, as *Couzins* who is suspected to be one of the maine pen-men of our booke, doth comment this passage in his devotions, *page* 372. That at the last day, we with them, and they with us may attaine to the resurrection of the Just, and have our perfect consummation both of soule and body in the kingdome of heaven: There is no footestep of any of these things in the English book.

Our changes in the consecration.

The piece which followes the Offertorie in the Missall,

Miſſall, and in our booke alſo, is the Canon, no leſſe deteſted by all Proteſtants, then admired by papiſts, as *Bellarmine* telleth us; (*r*) Many of the prefaces and prayers thereof wee have word by word, and what ever we want, theſe men in print are bold to juſtifie it all, as in nothing oppoſite to the truth or proteſtant Doctrine: So the appendix to D. *Fields* third Booke, *Chap.* 1. But wee muſt conſider the time wherein *D. Field* is made to utter ſuch ſpeeches, it is in the twenty eight yeare, long after the death of that learned and reverend Divine: It is in that yeare when his Grace ſitting in the Chaire of London, had gotten now the full ſuperintendence of all the preſſes there, and could very eaſily (for the promoving of his deſignes) put in practice that piece of policie among others, to make men after their death ſpeak in print, what they never thought in their life; or at leaſt to ſpeake out thoſe thoughts which for the good and peace of the Church, they keeped cloſe within the doors of their owne breaſt, and withdrew from the notice of the World; it would then ſeeme reaſon to father theſe ſtrange juſtifications of the *Maſſe*, which are caſt to *Fields* booke ſo long after his death, as alſo many paſſages in theſe poſthume works of *Andrewes*, which his Grace avowedly ſets out in the twentie ninth yeare, and thoſe new pieces never heard of, which in the thirtie one yeare are ſet out by M. *Aylward*, under the name of the *Engliſh* Martyrs, as alſo that writ of *Overall*, which *Montagu* puts out with his owne amplifications, in the thirty ſix yeare: Theſe and the like pieces, muſt in reaſon be rather father'd on thoſe who

(*r*) *De miſſa, lib. 2. cap 17. Sacrum canonem ut ſumma reverentia ſemper Catholici retinuerunt, ſtaincredibili furore hæretici hujus temporis lacerant.*

who put them forth, then upon their pretended authors, who readily did never know ſuch poſthume children, or elſe did take them for ſuch unhappy baſtards as they were reſolved, for reaſons known to themſelves to keep them in obſcurity, and never in publike to avow them as their owne.

In this Canon there are two parts moſt principall, which the papiſts call the Heart, and Head thereof. (ſ) The prayers of conſecration, and of oblation, this head the Engliſh ſtrikes off, this heart they pull out of their Booke, that the wicked Serpent ſhould not have any life among them. But our men are ſo tender and compaſſionate towards that poore *Beaſt*, that they will again put in that Heart, and ſet on that Head. The conſecration and oblation they will bee loth to want. Conſider then theſe mens changing of the Engliſh booke towards both thoſe, the two incomparable worſt parts of the whole Maſſe. Firſt, the Engliſh ſcrapes out all mention of any conſecration: for however we delight not to ſtrive with the papiſts any where about words, yet in this place while they declare expreſſely, that by conſecration of the *Elements* they doe underſtand not the ſanctification of the *Elements* by the word and prayer, but a ſecret whiſpering of certaine words upon the *Elements*, for their very *Tranſubſtantiation*: (t) *Conſecration* in this place being ſo taken by the papiſts, the Engliſh rejects it, and will have nothing to do therewith; but our men being more wiſe, and underſtanding their owne ends, put up in their rubrick in capitall letters formally and expreſſely their praier of conſecration.

(ſ) *Innocent. lib. 4 cap. 1. Ecce nunc ad ſummam Sacramenti verticem accedentes, ad ipſum cor divini ſacrificii penetramus.*

(t) *Durand. lib. 6. Dicimus illud non conſecrari; ſed ſanctificari: differt autem inter hæc, nam conſecrare, eſt conſecratione tranſubſtantiare: ſanctificare eſt, ſanctum & reverendum efficere, ut patet in aqua benedicta.*

2. The

2. The Papiſts to the end that their conſecratory words may bee whiſpered upon the elements for their change, and no wayes heard of the people, who perchance if they heard and underſtood, them, might learne them by heart, and in their idleneſſe might pronounce them over their meales, and ſo, which once they ſay was done, Tranſubſtantiate their ordinary food into Chriſts body: for the eſchewing of theſe inconveniences, they ordaine the conſecration to bee made in the outmoſt corner of the church, ſo far from the eares of the people as may be; and for the greater ſecurity, they ordaine their prieſts in the time of conſecration, both to ſpeake low, and to turne their backs upon the people: For to remedy theſe wicked follies, the Engliſh expreſſely ordained their Communion Table to ſtand in the body of the Church, where the Miniſter in the mids of the people might read out openly all the words of the Inſtitution. But our men to returne to the old faſhion, command the table to be ſet at the Eaſt end of the Chancell, that in the time of the conſecration, the prieſt may ſtand ſo farre removed from the people, as the furtheſt wall of the Church can permit, and as this diſtance were not enough to keep theſe holy words of conſecration from the prophane eares of Laicks, our book hath a ſecond Rubrick, enjoyning expreſſely the prieſt in the time of Conſecration to turne his backe on the people, to come from the North end of the Table, and to ſtand at ſuch a place where hee may uſe both his hands with more decencie and eaſe, which is not poſſible but on the Weſt ſide alone; for on the South ſide

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who put them forth, then upon their pretended authors, who readily did never know ſuch poſthume children, or elſe did take them for ſuch unhappy baſtards as they were reſolved, for reaſons known to themſelves to keep them in obſcurity, and never in publike to avow them as their owne.

In this Canon there are two parts moſt principall, which the papiſts call the Heart, and Head thereof. (ſ) The prayers of conſecration, and of oblation, this head the Engliſh ſtrikes off, this heart they pull out of their Booke, that the wicked Serpent ſhould not have any life among them. But our men are ſo tender and compaſſionate towards that poore *Beaſt*, that they will again put in that Heart, and ſet on that Head. The conſecration and oblation they will bee loth to want. Conſider then theſe mens changing of the Engliſh booke towards both thoſe, the two incomparable worſt parts of the whole Maſſe. Firſt, the Engliſh ſcrapes out all mention of any conſecration: for however we delight not to ſtrive with the papiſts any where about words, yet in this place while they declare expreſſely, that by conſecration of the *Elements* they doe underſtand not the ſanctification of the *Elements* by the word and prayer, but a ſecret whiſpering of certaine words upon the *Elements*, for their very *Tranſubſtantiation*: (t) *Conſecration* in this place being ſo taken by the papiſts, the Engliſh rejects it, and will have nothing to do therewith; but our men being more wiſe, and underſtanding their owne ends, put up in their rubrick in capitall letters formally and expreſſely their praier of conſecration.

(ſ) *Innocent. lib. 4 cap. 1. Ecce nunc ad ſummam Sacramenti verticem accedentes, ad ipſum cor divini ſacrificii penetramus.*

(t) *Durand. lib. 6. Dicimus illud non conſecrari; ſed ſanctificarit differt autem inter hæc, nam conſecrare, eſt conſecratione tranſubſtantiare: ſanctificare eſt, ſanctum & reverendum efficere, ut patet in aqua benedicta.*

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the commoditie is juſt alike as in the North. On the Eaſt none can ſtand, for the Table is joyned hard to the Wall, and whoſoever ſtands at the Weſt ſide of the Altar, his Back is directly to the people that are behind him. They ſay for this practiſe many things, firſt, That in the good holy Liturgie of *Edward* the ſixth, the Prieſt was ordained to ſtand with his back to the people. (*u*) Againe, that alwayes in the ancient church the prieſts ſtood in the uppermoſt end of the church, divided from the people behind them, with railes, and vailes, and other diſtinctions. (*x*) 3. That Scripture is the ground of this practice, for ſo it was in the Jewiſh Church, the Prieſt when hee went into the Sanctuary to pray, and offer incenſe for the people, they ſtood without and never did heare what he ſpake, nor ſaw what he did. (*y*) If from this practice wee would inferre with *Bellarmine*, that the prieſt in the conſecration might ſpeake in latine, or in a language unknown to the people, ſince God to whom he ſpeaks underſtands all languages, the elements upon which the conſecratorie words are murmured, (*z*) underſtands none, and the people for whom alone the vulgar language is uſed, is put backe from the hearing of the conſecration; we know not what in reaſon they could anſwer: But this we know, that the maine ground whereupon we preſſe the uſe of the vulgar language, not onely in the conſecration as they call it, but in the whole ſervice of God, I

(*u*) *Heylens antid. pag.* 45. and 46. The Church of Rome enjoyneth the Prieſt to ſtand *in medio altaris*, with his face to the Eaſt, and back to the people; But the Church of England at the North ſide of the Table, albeit in King *Edwards* Lyturgie, the Prieſt was appointed to ſtand at the midſt of the altar.

(*x*) *Supra ſæpe.*

(*y*) *Pokling alt. pag.* 99. The people might ſee the Prieſt going into the Sanctuarie, they might heare the noyſe of his bels; himſelfe, his geſture, his actions they ſaw not, yet all this was done *in medio Eccleſiæ*, but not among the people in the outward or inward Court, whereunto onely the people were permitted to come.

(*z*) *Scottiſh Service* the words of conſecration may be repeated againe over more either bread or wine.

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meane the warrant of Scripture, they openly denie and for it gives no ground, but the old tradition of the Church. (&)

(&) *White* on the Sabbath, *pag.* 97. Such traditions are those that follow the Service of the Church in a knowne language.

3 When our prieſt is ſet under the Eaſt wal within his raile his backe upon the people, he is directed to uſe both his armes with decency and eaſe, what uſe here can be made of the prieſts armes, except it be for making of large croſſes as the maſſe Rubricks at this place doth direct, We doe not underſtand: only we have heard before, that they avow the lawfulneſſe of croſſing no leſſe in the ſupper than in Baptiſme. 4. The prayer which ſtands here in the Engliſh booke, drawne from the place wherin it ſtood of old in the Maſſe to countenance the tranſubſtantiation of the bread and wine into Chriſts body and blood, but ſtanding in this place before the conſecration it is clear of all ſuch ſuſpition: Our men are ſo bold as to tranſplant it from this good ground to the old wicked ſoyle at the backe of the conſecration where it wont to ſtand before in the old order of *Sarum*. 5. In the next Engliſh prayer, we put in the words of the Maſſe, whereby God is beſought by his omnipotent ſpirit ſo to ſanctifie the oblations of bread and wine, that they may become to us Chriſts body and bloud, from theſe words all papiſts uſe to draw the truth of their tranſubſtantiation, wherefore the Engliſh reformers ſcraped them out of their Booke, but our men put them fairely in, and good reaſon have they ſo to do: for long agoe they profeſſed that about the preſence of Chriſts body and blood in the Sacrament after conſecration, they are fully agreed with *Lutherans*

and papiſts in all things that is materiall and needfull, as for the ſmall difference which remaines about the formalitie and mode of preſence, it is but a curious and undeterminable queſtion, whereabout there would bee no controverſie, did not the deviliſh humour of the Puritans and Jeſuites make and entertaine it. (*a*) Yea they ſeeme to have come a ſtep further, to the embracing of the very mode of the popiſh preſence, for they tell of a corporall preſence *ibi* that the body is there on the Altar, and that eſſentially; yea ſo groſſely, that for its preſence there, the Altar it ſelfe, let be the elements, muſt bee adored. 6. They make an expreſſe rubrick for the prieſts taking of the patin and chalice in his hand in the time of conſecration, which taking not being either for his owne participation or diſtribution to others, why ſhall wee not underſtand the end of it to be that, which the Maſſe there enjoynes the paten and chalice, their elevation and adoration; for the elevation it was long ago practiſed and profeſſed by ſom of our Biſhops, and the adoration when the chalice

(*a*) *Mont. apeal p.* 289. If men were diſpoſed as they ought unto peace, there needed bee no difference in the point of reall preſence: for the diſagreement is only *de modo præſentiæ*; the thing it ſelf, That there is in the holy *Euchariſt* a reall preſence, is yeelded to on either ſide. For *Andrews* profeſſeth to *Bellarmine*, *Nobis vobiſcum de objecto convenit, de modo lis eſt. Præſentiam inquam credimus non minus quam vos veram, de modo præſentiæ nil temere definimus.*

There is no ſuch cauſe therefore ſaith he, why in this point of the Sacrament we ſhould be ſo diſtracted, ſeeing we both confeſſe that which is enough, *This is my body*, and contend meerly about the means how it is my body, a point of faith undeniable though it be unſearchable and incomprehenſible: From *Hooker* he pronounceth, that there is a generall agreement about that which is alone materiall, for the reſt he avoweth himſelfe to be for peace and reconciliation, and all to be ſo but Puritans and Jeſuites, whom the Devill doth nouriſh up in a faction. *Lawrence*, p. 18. I like S. *Ambroſe*, *Lombard*, *Roffenſis* & *Harding*, who adviſe in this argument to forbeare the determination of the manner of preſence, and to cloath our fancie with indefinite & general expreſſions. As I like not thoſe that ſay he is bodily there, ſo I like not thoſe that ſay his body is not there. For S. *Paul* ſaith it is there, and the Church of *England* ſaith it is there, and the Church of God ever ſaid, it is there, and that truly, ſubſtantially, eſſentially. We muſt beleeve it is there. We muſt not know how it is there. It is a myſterie they all ſay. The preſence they determined, the manner of his preſence they determined not. They ſaid he is there, but the Lord knows how.

and

and paten are taken in the prieſts hands is avowed by *Heylin*. The practice of *Wren* does declare their intention: this man as the Citizens of *Ipſwich* complaines to the Parliament, when he conſecrat at their new Altar, did alwayes turne his back on the people, did elevate the bread and wine above his ſhoulder, that it might be ſeene, did ſet downe every one of the Elements, after they were conſecrate, and adored lowly before them. (*b*) 7. In another rubrick of our conſecration we have the cautels of the Maſſe, anent the prieſts intention to conſecrate, expreſſely delivered unto us.

(b) *Heylens* anſwer, *pag.* 137. Think you it fit the Prieſt ſhould take into his hands the holy myſteries without lowly reverence, and that it is an innovation to do ſo.

As for that wicked ſacrifice of the Maſſe, which the Canon puts at the back of the Conſecration, the Engliſh baniſheth it all utterly out of their book; but the faction to ſhew their zeal in their reforming the errours of the Engliſh Church, their mother, puts downe here in our booke; firſt at the backe of the conſecration their *memento* and prayer of oblation. 2. That prayer of Thankſgiving which the Engliſh ſets after the Communion in a place, where it cannot be poſſibly abuſed, as it is in the Maſſe for a propitiatory ſacrifice of Chriſts body and blood, they tranſpoſe and ſet it juſt in the old place where it ſtood in the order of *Sarum*, at the back of the conſecration before the Communion. 3. The clauſe of the Miſſall, which for its ſavour of a corporall preſence, the Engliſh put out of this prayer (*may worthily receive the moſt precious body and blood of thy Son Chriſt Ieſus*) they have here reſtored. 4. That wee may plainly underſtand, that this prayer is ſo tranſplanted and ſupplyed for this very end, that it

Our changes about the ſacrifice.

may ſerve as it did of old in the Miſſall for a prayer of oblation of that unbloudie ſacrifice by the prieſt for the ſinnes of the world. Behold the firſt eighth lines of it, which of old it had in the Miſſall, but in the reformation was ſcraped out by the Engliſh, are plainly reſtored, wherein we profeſſe to make and over againe to make before Gods divine Majeſtie a memoriall as Chriſt hath commanded. This making not only the Papiſts, but *Heylene* ſpeaking from *Canterburie*, expones farre otherwiſe then either *Andrewes*, *Hooker*, *Montagu*, or the groſſeſt of the Engliſh Divines for a true, proper, corporall, viſible, unbloody ſacrificing of Chriſt, for which firſt the Apoſtles, and then all Miniſters are as truely prieſts though Evangelicall, and after the order of *Melchiſedeck*, as ever the Sons of *Aaron* were under the Law, and the Communion Table becomes as true and proper an Altar, as ever was the brazen Altar of *Moſes*. (c) 5. After the conſecration and oblation they put to the Lords prayer, with the *Miſſalls* preface, *audemus dicere*. Here the papiſts tell us, that their prieſt by conſecration having tranſubſtantiate the bread, and by their memoriall of oblation having offered up in an unbloody ſacrifice the body of Chriſt, for the reconciliation of the Father, doth then cloſe his quiet whiſperings, his poore pipings, and becomes bold to ſay with a loud voyce, having Chriſt corporally in his hands, *Pater noſter*. The Engliſh to baniſh ſuch abſurdities, put away that naughty preface, and removed the prayer it ſelfe from that place: But our men to ſhew their Orthodoxie, repone the prayer in the owne old place,

(c) *Heylens antid. pag. 6. ſect. 2.* The paſſion of our Savi ur, as by the Lords owne ordinance, it was prefigured to the Jewes in the legal ſacrifices *à parte ante*: So by *Chriſts* inſtitution, it is to bee commemorate by us Chriſtians in the holy Supper, *à parte poſt*. A ſacrifice it was in figure, a ſacrifice in fact, and ſo by conſequence a ſacrifice in the commemo-

place, and ſet before it in a faire Rubrick the whole old preface. 6. The firſt Engliſh prayer which ſtood before the conſecration, where the paſſages of eating Chriſts bodie, and drinking Chriſts blood, could not poſſibly, by the very papiſts themſelves, be detorted to a corporall preſence, yet now in our book, it muſt change the place, and bee brought to its owne old ſtance, after the conſecration and oblation, immediately before the communion, as a prayer of humble acceſſe.

rations, or immediately upon the poſt fact a Sacrifice there was among the Jewes, a Sacrifice there muſt be amongſt the Chriſtians: and if a Sacrifice muſt bee, there muſt be Prieſts alſo to do, and altars whereupon to do it: for without a Prieſt and an Altar there can be no Sacrifice. There was a bloudy Sacrifice then, an unbloudy now; a Prieſt derived from *Aaron* then, from *Melchiſedeck* now; an Altar for *Moſaicall* Sacrifices then, for Evangelicall now. The Apoſtles in the inſtitution were appointed Prieſts by Chriſt, where they received a power for them and their Succeſſors to celebrate theſe holy myſteries. *Hoc facite*, is for the Prieſt, who hath power to conſecrate; *Hoc edite*, is both for Prieſt and people. *Ibid pag.* 17. He maintained at length, that in the Lords Supper there is a true, proper, corporall, viſible, and externall Sacrifice.

The third part of the Maſſe I ſpake of, was the Communion; ſee how here our men change the Engliſh booke: The Engliſh indeed in giving the Elements to the people, retaine the Maſſe words, but to prevent any miſchiefe that could ariſe in the peoples minde from their ſound of a corporall preſence, they put in at the diſtribution of both the elements, two golden ſentences, of the hearts eating by faith, of the ſoules drinking in remembrance. Our men being nothing afraid for the peoples beliefe of a corporall preſence, have pulled out of their hands and ſcraped out of our booke both theſe antidotes. 2. The Maſſe words of Chriſts body and blood in the act of communion, being quite of the Engliſh antidots againſt their poyſon, muſt not ſtand in our booke ſimply; but that the people may

Our changes in the Communion.

may take extraordinary notice of theſe phraſes, there are two Rubricks ſet up to their backs, obliging every Communicant with their owne mouth to ſay their *Amen* to them. 3. The Engliſh enjoynes the Miniſter to give the people the elements in their owne hand; ours ſcrapes out that clauſe, and bid communicate the people in their owne order, which imports not onely their removall from the Altar, their ſtanding without the Rail, as prophane Laicks farre from the place, and communion of the Prieſts, but alſo openeth a faire doore to the popiſh practice, of putting the elements not in the prophane hands, but in the mouthes of the people; this as the report goes, they have well neer practiſed; and no marvaile, ſince already they profeſſe that the people ought not with their fingers to touch theſe holy myſteries: See in the Supplement, D. *Kellets* Tenets. 4. The Engliſh permit the Curate to carry home the reliques of the bread and wine for his private uſe, but ſuch profanity by our booke is diſcharged: The conſecrate elements are injoyned to be eaten in the holy place by the prieſt alone, and ſome of the Communicants that day, whoſe mouths he eſteemeth to be moſt holy: Yea, for preventing of all dangers the cautele is put in, that ſo few elements as may, be conſecrate. 5. Our Booke will have the elements after the conſecration covered with a *Corporall*, the Church Linnings were never called *Corporalls* any where, till Tranſubſtantiation was borne, neither carryed they that name in England, till of late his Grace was pleaſed by the pen of his man *Pocklingtonne* and the like, to diſgrace them with that ſtile.

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6 The Engliſh will have the Miniſters and people to communicate in both kinds; our booke enjoynes the Prieſt to receive in both kindes, but the people onely in due order: This due order of the people, oppoſite to the communion of the Prieſt in both kindes, may import the removall of one kinde from the people, ſo much the more may wee feare this ſacriledge from their hands, ſince they tell us, that our onely ground for communicating of the people in both kindes is ſtark naught, that for this practice there may well be tradition, but Scripture there is none. (d) Alſo that in divers caſes the ancient Church did lawfully give to the people the bread alone, that the Sacrament after the publick communion, was oft reſerved to be ſent to the ſick, to be taken at private occaſions, and laid up in the Church in a publicke repoſitory. Now it is well knowne, and the papiſts preſſe this upon us, when they would rob the people of the cup; that the wine was not ſent to the ſicke in a farre diſtance from the Church, nor taken home by the people to be uſed with the bread in the times of ſtraight, nor ſet up in the Church in the Ciboir or Repoſitorie. Theſe changes of the Engliſh Liturgy, which the *Canterburians* have made, in ſome few pages lying together of the Scottiſh ſervice, if they be either few or ſmall, your ſelfe pronounce the ſentence.

(d) *White* on the Sabbath, *pag.* 97. Such Traditions are thoſe that follow the deliverie of the Communion to the people in both kinds. *Montag. orig. pag.* 396. *Ubi jubentur in Scripturis infantes baptizari, aut in cœna Domini ſub utraque ſpecie communicantes participare; de his poſſumus profiteri, Nihil tale docet Scriptura, Scriptura hæc non prædicat.* *Andrews ſtrictura pag.* 5. It cannot be denyed, but reſerving the Sacrament was ſuffered a long time in the Primitive Church, in time of perſecution, they were permitted to carrie away how great a part they would, and to keep it by them, and to take it at times to comfort them; but for the ſick, it was alwayes ſent them home, were the diſtance never ſo great, and againſt the time of extremitie, it was thought not amiſſe to have it reſerved, that if the Prieſt ſhould not then be in ſtate to go to the ſick partie, and there to conſecrate it for him, yet at leaſt it might be ſent him, as in the caſe of *Serapion*. *Pokling.* as we have heard, made it one of the matters of that Churches glorie, that they yet doe retaine in their Chancels the old Repoſitories.

The laſt chapter, containing the *Canterburian maximes of Tyrannie.*

ONe of the great cauſes of Proteſtants ſeparation from *Rome*, is the tyranny of the *Romiſh* Clergie, whereby they preſſe upon the verie conſcience of their people, a multitude of their own devices, with the moſt extreame and rigorous cenſures which can be inflicted either upon bodies or ſoules. And for the more facilitating of their purpoſes, they advance the ſecular power of Princes, and of all Soveraigne Eſtates above all, that themſelves either crave or deſire: alone for this end, that their Clerks may ride upon the ſhoulders of Soveraignty, to tread under the feet of their dominatiō; firſt the Subjects, and then the Soveraignes themſelves.

The tyrannous uſurpation of the Canterburians, are as many and heavie as theſe of the Romiſh Clergie.

How much our men are behinde the greateſt tyrants that ever were in *Rome*, let any pronounce, when they have conſidered theſe their following maximes: They tell us, firſt, that the making of all Eccleſiaſtick conſtitutions doth belong alone to the Biſhop of the Dioceſſe, no leſſe out of Synod than in Synod: That ſome of the inferiour Clergy may be called (if the Biſhops pleaſe) to give their advice, and deliberative voyce; That the Prince may lend his power, for confirming and executing of the conſtitutions made; but for the worke of their making, it is the Biſhops priviledge, belonging to them alone

alone by Divine right. (a) 2. That in a whole kingdome, the Bishops alone, without the privatie of any of the Clergie, of any of the Laity, may abolish all the Ecclesiasticall judicatories, which the standing and unrepealed lawes, which the constant customes, ever since the reformation had setled, and put in their roome new forraigne Courts, which the kingdome had never knowne, scarce so much as by their name. (b) That at one stroke they may annull all the Acts of three or fourescore Nationall Assemblies, and set up in their roome a Book of Ca-

(a) *Samuel Hoards* Sermon, *pag* 7. By the Church I meane the Churches Pilots, who sit at the sterne: Heads and members divide al bodies Ecclesiasticall and civill, what ever is to bee done in matters of direction and government, hath alwayes beene, and must bee the sole prerogative of the heads of these bodies, unlesse we will have all Common-wealths and Churches broken in peeces. *Ibid. pag.* 8. The key of jurisdiction, which is a power of binding and loosing men, *in foro exteriori*, in the courts of justice, and of making lawes and orders, for the government of Gods house, is peculiar to the heads and Bishops of the Church. *Ibid. p.* 31. What was *Ignatius* and *Ambrose*, if we look at their authoritie, more than other Bishops of the Church? That libertie therfore which they had to make new orders, when they saw cause, have all other Prelates in their Churches. *Edward Boughans* Serm. *pag.* 17. Submit your selves to those that are put in authoritie by Kings, so then to Bishops, because they are put in authoritie by Kings, if they had no other claime. But blessed be God, they hold not only by this, but by an higher tenure, since all powers are of God, from him they have their spirituall jurisdiction what ever it be. S. *Paul* therefore you see assumes this power unto himselfe, of setting things in order in the Kirk, before any Prince become Christian, *1 Cor.* 11.34. The like power hee acknowledgeth to be in *Titus* 1.5. and in all Bishops, *Heb.* 13.17. *Ibid. pag.* 18. Kings make lawes, and Bishops make canons. This indeed it was of necessitie in the beginning of Christianitie, Kings made lawes for the State, and Bishops for the Kirk, because then there was no Christians Kings, either to authorize them to make such laws, or who would countenance the when they were made, But after that Kings became nourishing fathers to the Church in these pious & regular times, Bishops made no Canons, without the assent & confirmation of Christians Kings, & such are our Canons, so made, so confirmed, *Chounei collect. p.* 53. *Reges membra quidē & filios Ecclesiæ se esse habitos, rejecisse, contempsisse non unquā audivimus, obediunt, simulque regnant: Jura quibus gubernari se permittunt, sua sunt, vitalitatem nativam ex præpositis Ecclesiæ, tanquam ex corde recipiunt & & vivacitatem ex ipsis tanquam ex capitibus derivant. Sam. Hoards p.* 9. Nor did they exercise this power, when they were in Counsell only, but when they were asunder also: speaking of Apostles as they are paterns to all Bishops. (b) Our Church Sessions, our weekly Presbyteries, our yearly generall Assemblies, whereof by our standing lawes we have been in possession, are close put downe by out book of Canons, and in their roome Church-Wardens, officiall Courts, Synods for Episcopall visitation, and generall Assemblies to bee called when they will, to be constitute of what members they please to name, are put in their place,

nons of their owne deviſing. (c) That they may aboliſh all the formes uſed in the worſhip of God, without any queſtion for threeſcore yeeres and above, both in the publicke prayers, in the adminiſtration of the Sacraments, in ſinging of Pſalmes, in preaching the Word, in celebrating of marriage, in viſiting the ſicke, and in ordination of Miniſters: neither this alone, but that it is in their hand to impoſe in place of theſe accuſtomed formes, foure new Bookes of their owne; of Service, of Pſalmes, of Ordination, of Homilies. All this our Biſhops in *Scotland* have done, and to this day, not any of them to our knowledge can bee moved to confeſſe in that deed, any faile againſt the rules either of equity or juſtice, what ever ſlips of imprudence there may bee therein. And all this they have done at my Lord of *Canterburies* direction, as we ſhall make good by his owne hand, if ever we ſhall bee ſo happy as to be permitted to produce his owne authentick autographs, before the Parliament of *England*, or any other Judicatorie that his Majeſtie will command to cognoſce upon this our allegeance. Readily *Rome* it ſelfe cannot be able in any one age to parallell this work which our faction did bring forth in one yeare. It is a bundle of ſo many, ſo various, and ſo heavie acts of tyrannie. Certainly, *England* was never acquaint with the like; we ſee what great trouble it hath coſt his Grace, to get thorow there one poore Ceremonie of ſetting the Communion Table Altar wayes; for there themſelves dare not denie, that it is repugnant to the eſtabliſhed Lawes of their Church and ſtate

(c) So is their booke entituled, Canons and Conſtitutions Eccleſiaſticall gathered, and put in forme, for the government of the Church of *Scotland*, and ordained to bee obſerved by the Clergie, and all others whom they concerne.

ſtate for any Biſhop; yea, for all the Biſhops being joyned, to make the pooreſt Canon without the voyces of their Convocation houſe, or nationall Aſſembly; yea, without the Parliaments good pleaſure. (*d*) 3. They avow that all their injunctions though ſo many and ſo new, yet they are ſo holy and ſo juſt, that the whole kingdome in conſcience muſt embrace them all as the commands of God. (*e*) That whoever will be ſo peart as to affirme in any one of them, the leaſt contrariety to the Word of God, he muſt have no leſſe cenſure then the great excommunication, from which he muſt never be relaxed but by the Biſhops own mouth, after his publick repentance and revocation of ſo vile an errour. (*f*) That his bodily and pecuniall penaltie ſhall be at the free-will and diſcretion of the

(*d*) *Whites* Examination of the dialogue, *pag.* 22. By the Lawes of our Kingdome, & Canons of our Church, many learned perſons are appointed to be aſſiſtants unto Biſhops, & in our national Synods, in which al weightie matters concerning religion are determined, nothing is, or may be concluded, but by the common vote and counſell of the major part of the convocation which conſiſteth

of many other learned Divines, beſides Biſhops. *Andrews* Sermon of Trumpets, dedicated to the King by *Canterburie*. As for the Churches Lawes, which we call Canons or rules, made to reſtraine or redreſſe abuſes, they have alwayes been made at Church Aſſemblies, and in her owne Councels, not elſewhere. *Heylens antid. pag* 29. I trow you are not ignorant that the Kirk makes Canons, it is the work of Clergie men in their Convocations, having his Majeſties leave for their conveening, and approbation of their doings. His Majeſtie in the Declaration before the articles hath reſolved it ſo, and the late practice in King *James* his raigne, what time the book of Canons was compoſed in the Convocation, hath declared it ſo too. (*e*) *Whites* Examination, *pag.* 20. telleth us as it were from *Euſebius*, *Quicquid in ſanctis Epiſcoporum conciliis decernitur, id univerſum divinæ voluntati debet attribui.* And from *Bernard*, *Sive Deus, ſive homo vicarius Dei mandatum quodcunque tradiderit, pari profectò obſequendum eſt cura, pari reverentia ſuſcipiendum: ubi tamen Deo contraria non præcepit homo.* (*f*) Book of Canons, *pag.* 8. Whoſoever ſhall hereafter affirm, that the forme of worſhip contained in the booke of Common Prayer, that the rites and ceremonies of the Church, that the government of the Church by Arch-Biſhops, Biſhops, and others, that the forme of conſecrating Arch-Biſhops, Biſhops, Presbyters, and Deacons, as they are now eſtabliſhed under his Majeſties authoritie, doe containe in them any thing repugnant to the Scriptures, or are corrupt, ſuperſtitious, or unlawfull in the ſervice and worſhip of God, let him bee excommunicate, and not reſtored, but by the Biſhop of the place, or Arch-Biſhop of the Province, after his repentance, and publike revocation of ſuch his wicked errours.

Biſhop. (g) That the worthieſt men of any libe-
rall profeſſion get favour to loſe but their eares,
to have their noſes ſlit, and cheeks burnt for contra-
dicting their innovations. (h) That the furtheſt
baniſhments for tearme of life, is a priviledge which
their indulgence may grant but to few. (i) That
the vileſt dungeons, irons, whippings, bread and
water, chaining to poſts without all company, day
or night in the coldeſt and longeſt winters, is but
a part of their oppoſers deſerving. (k) That the
greateſt Nobles of the Land, ought in Law to for-
feit their Life and Eſtate, if they be ſo bold as to
put their hand to a ſupplication unto their gratious

(g) Book of Canons, pa. 37. In all this book of Canons, whereſoever there is no penaltie expreſſely ſet downe, it is to bee underſtood, that, ſo the crime or offence be proved, the puniſhment ſhall bee arbitrary, as the Ordinary ſhall think fitteſt. (h) *Canterburies Starre-Chamber ſpeech* in his Epiſtle to the King, I ſhall rather magnifie your clemencie, that proceeded with thoſe offenders, *Burton, Baſtwick, Prinne*, in a Court of Mercie, as well as Juſtice; ſince as the reverend Judges then declared, yee might have juſtly called the offenders into another Court; and put them to it in a way that might have exacted their lives. (i) The world knowes, that numbers who have beene flying from Epiſcopall tyrannie out of *England*, to the very new found lands, never to returne, have been by violence kept back, and caſt in their priſons: and we ſee daily, that numbers not onely of men, but even of ſilly women are drawne back in *Ireland* from their flight out of the Kingdome, to cloſe priſons. (k) *Huntly* in his Breviate reports, as a known caſe among many other, this one alſo, that M. *John Hayden*, a poor *Devonſhire* Miniſter, for preaching at *Norwich* a Sermon, wherin he let fall ſome paſſages againſt ſetting up of images, and bowing at the name of Jeſus, was apprehended like a Traytour, with the Conſtables bils and halberds by D. *Harſnet* then Biſhop, and brought manacled to him like a Felon, and committed to the common Jayle cloſe priſoner, above thirteene weeks, where he was like to ſtarve; the Biſhop having taken from him his horſe, papers, and all, thereafter he was ſent by a Purſevant to *London*, and kept two full Terms. At laſt, by the high Commiſſion he was deprived of his orders, thereafter the high Commiſſioners impriſoned him in the *Gate-houſe common dungeon*, & *Canterbury* ſent him to be whipt to *Bridewell*, and there kept him all the long extreme cold winter in a dark cold dungeon, without fire or candle-light, chained to a poſt in the midſt of the roome, with heavie irons on his hands and feet, allowing him onely bread and water, with a pad of ſtraw to lye on: And ſince on his reliefe hath cauſed him to make an oath, and give band to preach no more, and to depart the Kingdome within three weeks, without returning; and all this for preaching after his firſt unjuſt deprivation, though no exception was taken againſt his doctrine. Thus much in the Breviate is printed of *Hayden*: if the man be roguiſh, as ſome in deed ſay he is, I am utterly ignorant of his manners: but hereof no man is ignorant, that the Epiſcopall cenſures lets ſlip in men who loves their cauſe, manners of the moſt vile villains, as appears well this day in many

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Prince againſt their practices. (*l*) That all this is but juſt ſeverity, and the very expedient meane to advance their cauſe, which they glory hath well neere already cloſe undone their oppoſites, (*m*) and which they boaſt ſhall ſtill bee uſed. (*n*) But alas it is gone now beyond boaſts, when they are the ſecond time upon the very poynt to kill millions of the Kings beſt Subjects, to daſh together all his dominions in a bloody warre, as pitchers one upon a black be preſented to the Committee of Parliament for ſcandalous Miniſters: alſo that the cruelty of Biſhops hath cruſht to the verie death, with povertie, baniſhment, cold and famine in priſons, many whoſe lives were

never ſpotted with the allegeance of any crime, but oppoſition to their ungratious Lordſhips; the Remonſtrants can make it appeare by too too many examples. (*l*) Sundry of our prime Earles and Lords did preſent a ſupplication to our King, after his Cotonation, wherein the matter of their greateſt complaint was, ſo far as ever wee heard, their challenging of the Biſhops for what they had done, and were likely to doe. The double of this privie ſupplication being privily conveyed by an anfriend, ſome two or three yeares thereafter, out of my Lord *Balmerinochs* chamber, was a ditty for which he was condemned to dye, for an example to all other Noble Men to beware of the like raſhneſſe, eſpecially his Fellow-ſupplicants, who are all declared to have deſerved by that fault the ſame ſentence of death. Large Declaration, *pag.* 14. Nor could they have found the leaſt blemiſh in our juſtice, if we ſhould have given warrant both for his ſentence and execution, whoſe life was now legally devolved into our hands. *Ibid. p.* 13. We were graciouſly pleaſed, that the feare and example might reach to all, but the puniſhment only to one of them, to paſſe by many, who undoubtedly had been concluded, and involved by our Lawes in the ſame ſentence, if we had proceeded againſt them. (*m*) *Studley* about the end of his wicked ſtory avowes, that ſince by ſevere puniſhment the number of the unconformiſts have decayed, that their cauſe cannot be from God. (*n*) *Canterburie* in his Epiſtle to the King before the *Star-chamber* ſpeech, having magnified the Kings mercie, for ſaving the life of *Burton* and his companions, is bold to adviſe the King not alwayes to be ſo mercifull, in theſe words, Yet this I ſhall be bold to ſay, that your Majeſtie may conſider of it in your wiſdome, that one way of government is not alwayes either fit or ſafe, when the humours of the people are in a continuall change, eſpecially when ſuch men as thoſe ſhall work upon your people, and labour to infuſe into them ſuch malignant principles, to introduce a paritie in the Church or Common-wealth. *Erſi non ſatis ſua ſponte inſaniant inſtigare.* *Heylen* in his moderate anſwer, *pag.* 187. hath many reaſons and examples, to prove that *Bowrton* and his like deſerved no leſſe than publike execution: And yet theſe men are ſo gentle to Papiſts, that they glorie in their meekneſſe towards them, profeſſing that to the bitterеſt of the Jeſuites they have never given ſo much as a courſe word. So *Canterburie* in his Epiſtle the other yeare to the King, before the relation of the conference, God forbid that I ſhould ever offer to perſwade a perſecution in any kind againſt the Jeſuites, or practiſe it in the leaſt, for to my remembrance I have not given him or his ſo much as courſe language.

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another, for the confirmation of their intollerable tyranny, where long it hath beene tottering, and the reerection of it where its owne unsupportable weight hath caused it to fall.

King *Charles* hates all tyranny.

As for the power of Princes, the most of those this day who are Christians, and especially our gracious Soveraigne, are very well content to bee limited within the bounds of the lawes which themselves and their predecessors have setled in the Church and State of their dominions, to make the preservation of those Lawes and of their subjects liberties Ecclesiastick and Civill, according to them, the greatest glory of their prerogative Royall. (*o*) To give assurance of their resolution never to abolish any old, or bring in any new act, either in church or state without the concurrence of Assemblies and Parliaments. (*p*) Neither to impose any taxation on their subjects goods without their free consent thereto given by their Commissioners in Parliament, (*q*) the extending of the prerogative to the

(o) His Majesties speech in Parliament 28. *p.* 75. The peoples liberties strengthen the Kings prerogative, and the Kings prerogative is to defend the peoples liberties.

(p) Proclamation at *York*, *April* 25. 1639. We heartily declare and faithfully promise, that although wee bee now in armes, they shall be no wayes used either to force upon that our native Kingdome any innovation of religion, or to infringe any of the civill liberties, or the lawes thereof, accounting it our glorie to preserve libertie and freedome among them, according to their Lawes. Therefore wee doe once againe by this renew our former promises for the maintenance of Religion and Lawes, and this we doe in all sincerities of heart, we take God the Searcher of all hearts to witnesse, that as we are Defenders of the true Protestant Religion, which we from our heart professe; so we trust, we shall by his goodnesse continue in the same, and never shall permit any innovation to creep in this, or any other of our Kingdomes. One of the articles of *Dunce* pacification is this: We are further graciously pleased, that according to the Petitioners humble desires, all matters Ecclesiasticall shall be determined by the Assemblies of the Church, and matters civill by the Parliament, and other inferiour Judicatories established by Law, which accordingly shall be kept once a yeare, or so oft as the affaires of the Church and Kingdome shall require. (*q*) *Cant. relat. p.* 112. In some Kingdomes there are divers businesse of greatest consequence, which cannot be finally and bindingly ordered, but in and by Parliament; and particularly the Statute Lawes, which must bind all the Subjects, cannot bee made or ratified but there, the supreme Magistrate in the civill State making

making of new lawes, or abolishing of old, to the imposing of taxes by simple proclamation without Parliament, our Prince doth so farre abhorre, that he condemned a certaine writ for importing his Majesties entertainment of such motions; yea, his Majestie by his Attourney generall called the Earle of *Bedford* and other noble personages to censure, for keeping such a writ wherein did lye so pernicious positions. (r) Where some Princes misled through passion and mis-information have deviat so far from the path of justice, as to intend by violence and armes the overthrow of the true religion and ancient liberties of their subjects, the opposition which the subjects are forced to make in this case against the oppression of their Prince, our gracious Soveraigne hath been so farre ever from counting of it rebellion, of which crime the greatest royalists in *England* wont alway to absolve it, (ſ) that his

may not abrogate Lawes made in Parliament, though hee may dispense with the penaltie of the Law *quoad hic & nunc.*

(r) The which seditious discourse and writing, the authors therof intended should bee dispersed, as if the same had beene entertained by your Majestie, with purpose to put it in execution, and to alter the ancient Lawes of this Kingdom, and to draw all things to your Majesties absolute will and pleasure, and to dispose of your Subjects goods without their consent, and to make and repeale Lawes by your Majesties Proclamation only, without consent of Parliament, which if it should be beleeved by your people, could not but raise infinite discontent amongst them, the consequence whereof might be of extreme and almost inevitable danger to your Majesties person, and to the whole frame of the Kingdome. (ſ) *Bilson* of Subjection, *p.* 280. Neither will I rashly pronounce all that resist to be Rebels: Cases may fall out even in Christian Kingdomes, where people may plead their right against the Prince, and not be charged with rebellion: As for example, if a Prince should go about to subject his Kingdome to a forraine Realme, or change the forme of the Common-Wealth from Emperie to Tyranny, or neglect the Lawes established by common consent of Prince and people, to execute his owne pleasure; in those and other cases which might be named, if the Nobles and Commons joyne together, to defend their ancient and accustomed libertie, regiment, and lawes, they may not well be counted Rebels. *Ib.* By superiour powers ordained of God, we do not meane the Princes private will against his lawes, but his precepts derived from his lawes, and agreeing with his lawes; which though it be wicked, yet may it not be resisted by any subject with armed violence; but when Princes offer their subjects no justice but force, and despise all lawes to practise their lusts, not any private man may take the sword to redresse the Prince; but if the lawes of the land appoint the Nobles, as next to the King, to assist him in doing right,

and withhold him fró doing wrong, then bee they licenced by mans law, & so not prohibited by *Gods* Law for to interpose themselves for the safeguard of equitie and innocencie, and by all lawfull and needfull meanes to procure the Prince to bee reformed, but in no case to deprive him where the Scepter is inherited. *Ibid. pag.* 94.

Majestie hath thought meet before all *Europe* after the example of his glorious Father, and renowned predecessrix *Elizabeth*, to give his countenance, aid, and powerfull assistance to them all, when their just grievances and feares were laid out before his Throne. If so be King *Charles* had esteemed the late wars in *France* of the protestants against their king, the present wars of *Holland*, and of the high *Dutches* against the *Spaniard* and *Emperour* an unlawfull defence, let be a trayterous insurrection of Subjects against their Soveraignes; Wee presuppone his Majesties justice would have beene loath ever to have defiled his Scepter by supporting them all with men and moneyes, as oft he hath done, and yet doth avow the deed.

Spoiles, massacres, conspiracies, treasons, even to the destruction and murther of Princes by their owne servants, if a Priest say the word, you count in your selves to bee just, honourable, and godly war: if others do but stand on their guard to keep their lives and families from the blinded rage of their enemies, seeking to put whole townes and provinces to the sword, against all law and reason, and to disturb Kingdomes in the minoritie of the right Governours, or if they defend their Christian and ancient liberties, covenanted and agreed upon by those Princes to whom they first submitted themselves, and ever since confirmed and allowed by the Kings that have succeeded. If in either of these two cases the Godly require their right, and offer no wrong, neither impugne their Princes, but onely save their owne lives, you crie rebellious Heretickes, rebellious Calvinists, furie, frenzie, mutinie, and I know not what, yee may pursue, depose, murther Princes when the B. of *Rome* bids you, and that without breach of duty, law, or conscience to God or man; as you vant. And that when neither life nor limme of you is touched, we may not so much as beseech Princes that we may be used like subjects, not like slaves, like men, not like beasts, that we may be convented by lawes before Judges, not murthered by Inquisitors in corners, but incontinent the fume of your uncleane mouth is ready to call us by all the names you can devise.

The *Canterburians* flatter the King in much more power than ever he will take: And inable him without advice of the Clergy, to doe in the Church what he pleaseth.

While our gracious prince is so farre inflamed with hatred against all tyranny, yet behold this wicked faction how carefully they goe about by all the meanes they can, to draw his royall mind to that

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which naturally it doth so much abhorre: For they tell us first, that the power of all true Kings is so simply absolute and illimitate, that for any man to reason what they may not, is a crime no lesse than treason; that they are far above all Law. (t) 2. That the Oath which a Prince makes to keepe the Lawes is but a personall deed, which cannot oblige his successor, that his Oath and promise at his Coronation to keepe the Lawes, is to be exponed of his resolution to make his lawes to be keeped by others: That all the oathes and promises he makes at his coronation are but of his meere free-will and arbitrement, that by them all no true covenant or paction can bee inferred betwixt the King and his subjects. (w) 3. That the prince alone is the Law-giver,

(t) *Heavy* moderate answer. p. 28. What spirit leads you that you are grieved with illimitate Power, which men of better understanding than you, have given to Princes. *Ib.* p. 32. Princes are Gods deputes, of whom should they be limited? if ye say by the Laws of the land, those themselves have made, a prince *in actu* is above the lawes, though in *concreto*, a just prince will not breake the lawes which himselfe hath promised to observe, otherwise wee say of princes: *Principes leges non esse possunt*, that they doe not governe onely by the law, but are above it, that he is sure and hath an absolute authority. *Ibid.* p. 179. I will be bold to tell you that as it is a kind of *Atheisme* to dispute *pro & contra*, what God can doe, and what he cannot, though such disputes are raised sometimes by unquiet wits; so it is a kinde of disobedience and disloyalty to determine what a King can, and what he cannot. *Lysimachus* p. 3. Hence it is, that princes being *Legislators* are above their Laws, and dispense with them as they thinke expedient. A prince is not bound to his owne Lawes, because no man can impose a law upon himselfe. *Aberdeen duplyes* p. 22. The King is above the Law as both the author and giver of strength thereto. (w) *Dominus Joannes Weemius de Craigtoun*, a man advanced by our Bishops to be a Lord both of Councell and Session in his booke *de primitiva Regis* printed at *Edinburgh* 1623. And going among them to this day with applause p. 18. *Sed quid si princeps leges statuat adhibito etiam jurisjurandi sacramento, vel in sua inauguratione promittat, se leges non laturum absque populi ordinumque non modo consilio, sed etiam consensu ac determinante sententia, siquidem non fuerit hoc in prima regni constitutione conditio & imperiocoeva ac fundamentalis regni lex non sit (quo casu dicerem non proprie esse regnum, sed aristocratiam, vel democratiam) sed post regni constitutionem pactum tantummodo sit Regis alicuius voluntarium, etiam si forsan politicentem ipsum obligat, quoniam præstanda est fides data ne sine fide liceat, non sine jure regnet: successores tamen in regno quomodo constringet vix intelligimus, etiamsi inhonesta quoque sit ut ait quidam, & illegitima omnis ea pactio quæ inter patrem & filium, maritum & uxorem, dominum & servum, regem & subditum celebratur, quod dicto oportet hos audientes esse.* Ib. p. 39. *Audemus dicere in monarchiis Reges supra leges esse ipsique solos,*

both in Church and State. (x) 4. That in matters Eccleſiaſticall they themſelves alone without the advice of any of the Clergie may lawfully make what Canons they pleaſe, and compell their Clergie to embrace them. (y) 5. That it is a part of the Kings prerogative to have power to impoſe upon all his Subjects ſuch Confeſſions of Faith, ſuch Liturgies, ſuch Canons as he thinks meeteſt without the advice of any Church Aſſembly. (z) 6. When it is his pleaſure to call an Aſſembly, the members of that Eccleſiaſtick Court are onely ſuch as hee is pleaſed to call, whether of the Clergie or of the Laity. (&) 7. That when they are called onely the Princes voyce is *deciſive*,

nemo enim ſibi Legiſlator, vindex aut Iudex, diſtinctio non probanda principem quoad vim legum directivam non coactivam legibus ſubditum eſſe, non enim magis dirigere quam cogere ſeipſum poteſt quis, cum actio omnis ſit inter agens & patiens. lb. 41. *Si leges ſuas ſe obſervaturum pacto obligaverit princeps, quod raro aut nunquam fit, etiamſi ſoleat princeps quiſque legum ſuarum obſervationem hoc ſenſu promittere, id eſt, ut à ſubditis obſerventur ſe effecturum, ad earum obſervationem teneri eum confiremur, ſed religionis potius quam juſtitiæ legalis obſervatione.* (x) Iohannes Wemius, p. 26. *Legum latio præcipuum eſt ſupremæ dominationis ac majeſtatis caput.* lb. p. 74. *Legum eccleſiaſticarum principes latores ſunt, nec differunt à civilibus eccleſiaſtica ratione cauſæ efficientis.* (y) Iohannes Wemius, p. 59. *Poteſtatem in eccleſiaſticis νομοθετικὴν poſſe a principibus jure ſuo extra concilia exerceri docent, quas ita tulerunt leges Imperatores atque ils Regis legibus eccleſiaſticis quæ legi divinæ non repugnant, nequit quis bona cum conſcientia obedientiam detrectare, quamvis non acceſſerit ad earum conſtitutionem Paſtorum Eccleſiæ conſenſus.* lb. p. 93. *Etiamſi extra concilia jubendi autoritatem habeat Princeps, tamen libentius obſequuntur ſubditi illis principum ſtatutis, quibus paſtorum in conciliis honorantur judicia.* (z) Large Declaration, p. 222. Did not we and our Councell by equall authoritie command theſe innovations of Canons and Liturgie? Was not then the Prelates practice of them as well warranted as this confeſſion of faith, and the band annexed, which were never brought in by Acts of Parliament, or Aſſembly; but meerely by our royall Fathers prerogative, and put in execution by the authoritie of his Councell? (&) Iohannes Wemius, pag. 66. *Laicos ſæpè à principibus advocatos in Concilia videre eſt; quibus non modo conſultivam, ſed & definitivam vocem permitterent. Iſte fuit electionis mittendorum ad Concilia modus, ut Eccleſiarum præſulibus quos vellent mittendi liberam plerumque poteſtatem permitteret princeps, quod illis exploratius quam ſibi eſſet qui ad eam provinciam aptiores: Non quod principi penitus neganda ſit, quod autumant nonnulli, particularis perſonarum quæ conſilio eum Leges Eccleſiaſticas laturum adjuvent deſignatio. Iſtud enim eſſet principum juri detrahere. Ex ſingulis diœceſibus moderatus eliquis numerus eruditorum ac prudentiorum Presbyterorum, Diaconorum, & Laicorum a Principe aut Metropolita Principis delegato eligebatur.*

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the voyce of all the reſt at moſt but *conſultive*, or if any of them become *deciſive*, it is by the Princes favour, or at leaſt permiſſion. (*a*) 8. That Church Aſſemblies are onely politick Conventions, not grounded upon any Divine right, and ſo to bee uſed, or diſuſed as the prince ſhall thinke expedient. (*b*) 9. That it is in the power of all Soveraignes, whether Monarchick, Ariſtocratick, or Democratick, to appoynt for the government of the Church in their dominions ſuch Officers and Spirituall Courts, as they finde moſt meet, and agreeable to their temporall eſtates, to erect Biſhops, and put downe Preſbyteries, to erect Preſbyteries, and put downe Biſhops. (*c*) 10. That all this power to conclude every eccleſiaſtick affaire which can bee ſubject to the juriſdiction of any eccleſiaſticall Synod doth belong alike to all Soveraignes, whether *Turkiſh*, *Iewiſh*, *Pagan*, *Heretical*, or *Chriſtian* and *Orthodox*. (*d*)

(a) Iohannes Wemius, p. 89. *Conſultivam habent vocem Paſtores tanquam juris divini conſulti, definitivam princeps ut judex; dante illis conſilii, his judicii poteſtatem legiſlatore Deo, penes quem ſolum ſumma in ſpiritualibus imperii reſidet.* Ib. p. 70. *Vocem habere qui congregantur Presbyteros non qua Presbyteri, ſed qua eccleſiarii ſunt legati a principe vocati.* Ibid. pag. 74. *Definitiva ſententiæ dictio eorum eſt, qui a principe ſummo moderatore est conſulente, vocemque deciſivam illis dante vocantur.* 1b. *Aſſerimus non agitata in conciliis fuiſſe ſaltem quæ majoris momenti eſſent negotia, niſi quatenus ea princeps per legatos proponeret, aut patribus deſcripta traderet.* (b) Iohannes Wemius, p. 126. *Nullo in ſcriptura mandato nititur concilia celebrandi mos; ſed a principibus eccleſiæ curam ſuſcipientibus, & cum non eſſent principes, a paſtoribus ipſis volentibus ortum habuit.* (c) Iohannes Wemius, p. 78. & 79. *Officiorum Eccleſiæ modum ddiaqoc & eſt, & a principe paſtores Eccleſiæ non conſulente præſcribi poſſe affirmamus, putantes cum ſereniſſimo noſtro Rege ſummis quibuſque imperitantibus conceſſum eſſe externam in eccleſiaſticis regiminis formam ſub præſcribere, quæ ad civilis adminiſtrationis modum quam proxime accedat, dummodo a fide, ucraque religionis fundamentis ne tantillum abſcedat.* (d) Iohannes Wemius, p. 124. *Regi omni confertur eccleſiaſticæ juriſdictionis poteſtas per regium quod a Deo habet munus: licet Regi tantum Chriſtiano aptitudo eâ recte utendi chriſti gratia donetur. Tametſi primatus eccleſiaſtici jus perfectius adminiſtret Rex Chriſtianus: Primatus tamen jus, officii ſeu vocationis, non facultatis aut exercitii ratione Rex obtinet. Quæ Regi ſupervenit gratia regiam in eo poteſtatem perfecit, non facit poteſtatem, non repellit, nec expellit gratiæ internæ, nedum profeſſionis externæ defectum.*

They give to the King power to do in the State what ever he will, without the advice of his parliament.

Concerning the Kings power in matter of State, they teach first, that a Parliament is but his arbitrarie Councell, which in making or annulling of his Lawes hee may use or not use as hee pleaseth. (e) 2. When hee is pleased to call a Parliament, it is his due right by his letter to ordaine such Barons to be Commissioners for the Shires, and such Citizens to bee Commissioners for Burrowes as hee shall bee pleased to name. (f) 3. That hee may lawfully exact when he hath to doe what portion of his sub-

(e) *Joannes Wemius, page 17. Neque verò putandum est, quia soleret ex modestia & prudenti virium suarum diffidentia non nisi de ordinum consensu leges ferre, absolutam idcirco imponiq; successoribus necessitatem illorum non nisi de consensu, ac si nullo modo id licéret per se, sine eorundem suffragiis, bonas edere constitutiones, quibus qua quæso conscientia non parebunt omnes. Ibid. pag. 19. In Monarchia Regis sola voluntas de substantia legis est: prævia cum populo consultatione, & si utilis sit, necessaria tamen non est. Itaque cum imperatore Iustiniano dicendum videtur, explosis ridiculosis ambiguitatibus, verum conditorem & interpretem legum esse solum principem, & legem legislatoris, non consiliarii esse, non ex vi consensus & consilii habiti, sed ex regia legislatoris vi obligantem. Ibid. pag. 38. Non erubescimus Iurisperitorum relicere opinionem, qui volunt in Monarchiis non obligare legem nisi à populo acceptetur, cum monarcha sit legislator, & ex lata qua lex obliget, adeo ut ad eam acceptandam, cogendi sint subditi post legis à monarcha latæ publicationem, temporisque quoad populi notitiam perveniat sufficientis lapsum, possit sine ulla acceptatione publica legis observatio præcise ingeri. Heylens anti. d. p. 66.* The declaration of his Majesties pleasure in the case of S. *Gregorie* is to bee extended to all other cases of the same nature. It is a maxime in the civill law, *Sententia Principis, jus dubium declarans, jus facit quod omnes. Item Quodcunque imperator per epistolam constituit, vel cognoscens decrevit, legem esse constat. Id. in his moderate answer pag. 29.* Onely these commands of the King are to be refused, which are directly against Scripture, or include manifest impiety. He learned this from his opposite the *Lincolneshire* Minister, *pag. 68.* I say that al commands of the King that are not upon the clear and immediate inference without all prosyllogismes, contrary to a cleare passage of the word of God, or to an evident Sun-beame of the law of nature, are precisely to bee obeyed; nor is it enough to finde a remote and possible inconvenience that may ensue. (f) *Ioannes Wemius page 23. Baronum ut & civium ad Comitia delegatos, non ita absolutè à Baronum vel Civium delectu pendere volumus, ut non possit Rex, quos ille maximè idoneos censuerit eligendos nominare, præsertim cum pro legibus ferendis iisque quæ administrationis sunt publicæ statuendis comitia indicta sunt, in quibus liberum denegare regi arbitrium, quos æstimarit prudentissimos quibuscum deliberet sibi in Consilium asciscendi, esset ex Rege non Regem cum facere, statuumque voluntati ad Regiæ depressionem eminentiæ nimis subjectum.*

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jects goods hee thinks meet, and by himselfe alone, may make such Lawes for exactions in times to come, as seemes to him best. (g) 4. That no subject of his Kingdome can have any hereditarie jurisdiction, but any jurisdiction that either any of the Nobilitie, or any other Magistrate or Officer possesseth, they have it alone during his pleasure; that at his presence, the power of all others must cease, and at his death evanish, and be quite extinguished, till by his successors by new gift it bee renewed. (h) 5. That *Scotland* is a subdued Nation, that *Fergus* our first King did conquer us by

(g) Joannes Wemus page 19 *Omnia fatemur quæ in regno sunt regis esse, quærex est, id est, qua paterna regni dominus, adeoque qua postulat ipsum qua rex est, aut publica regni conditio, posse regem de singulorum bonis disponere, præsertim ubi omnes in regno terræ in feuda concessæ fuerint a rege, aliqua pensi se dominium retinente.* Id. p. 17. *Licet non de jure omnium bona exigenda, tamen de jure in omnes leges ferendo, sine omnium consensu statuere potest.* Montag. orig. p. 320 *Omni lege, divina, naturali, nationali, vel politica licitre semper reges & principes suis subditis tributa & imposuerunt, & licitè quoque exigerunt, tum ad patriæ, & reipublicæ defensionem, tum ad ipsorum & familiæ honestam procurationem. Hanc doctrinam accurate tuetur ecclesia Anglicana, in qua sacerdotes licet magis gaudere & soleant, & debeant, immunitatem tamen & frequentius, & exuberantius, & libentius, quam Laici decimas, subsidia, annatas primitias solvunt.* (h) Joannes Wemus page 136. *Cum regis sit in suo regno judices, & Magistratus constituere, qui ipsius sint in judicando, & jubendo vicarii, potest rex jubendi, judicandique jus ac Magistratus judices que constituendi potestatem inferioribus concessam, prout regno utile esse visum ei fuerit abutentibus auferre, & nulla proprie est sub Rege patrimonialis & hereditaria jurisdictio, Rege solo jurisdictionem tanquam propriam habente, aliisque quibuscum eam non dat, sed communicat, tanquam depositam accipientibus. Igitur non ut terras, ita & jurisdictionem simpliciter, & ut loquuntur privative, Rex alienare potest, nisi Rex esse desinat.* Ibid. page 157. *Si iudices sint principum vicarii, nulla est eorum principe præsente potestas, cum solius absentis teneat quisque eum: & si quæ est alicubi, & aliquando vidcatur, non nisi jus est, judicium regium volente Rege declarandi; ut ita ex jud cum ore proferatur Regis sententia.* Ibid. page 17. *In senatuum cœtu non tam judicantibus ipsis quam assidentibus imperium exercet Rex, quandoquidem præsente jurisdictionis fonte, evanescat aliorum omnium jurisdictio derivata, ut fluviorum perditur nomen & potestas, cum in mare defecerint.* Ibid pag. 143. *Principis occasu evanescat judicum omnium tam ordinariorum quam delegatorum jus. Negari non potest tam apud Romanos quam alios in usu fuisse, ut qui in demortuorum succederent locum reges, quamprimum regnorum gubernacula capessierint, magistratuum judiciumque jurisdictiones confirmarent, ut ostenderetur extinctis regibus nullam esse inferiorum authoritatem, nisi successorum ea confirmentur, saltem patientia, tacitè approbentur.*

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the ſword, and eſtabliſh an abſolute Monarchie for himſelfe and his heires, giving to us what Lawes he thought meeteſt. (*i*) 6. That all the Lands in *Scotland* were once the Kings propertie, and what thereof hath beene given out for ſervice, yet remaines his owne by a manifold right. (*k*) 7. That to denie any of the named parts of this power to the King, is to deſtroy his Monarchike government, to dethrone him and make him no King, to ſubject him to his people, and make them his Maſters, or at leaſt Collegues in the Empire. (*l*) But thankes be to God that our gracious prince hath ſo oft declared himſelfe to bee farre from all ſuch thoughts; yea, that my Lord of *Canterburie* himſelfe, is forced whiles to let drop from his fingers cleane contrarie maximes. (*m*)

(*i*) *Corbet, p. 45.* There was no law in the Kingdome of *Scotland* before Kings gave it: for before *Fergus* his dayes wee were *genus hominum agreſte, ſine legibus, ſine imperio.* Hee and his Succeſſors gave lawes. *Ibid.* *Fergus* did conquer us. (*k*) *Corbet, p. 25.* *Fergus* & his Succeſſours divided the whole land which was their owne, and diſtinguiſhed the orders of men, & did eſtabliſh a politike government:

This is cleare *ex archivis regiis, ubi ſatis conſtat regum eſſe dominum omnium bonorum directum, omnes ſubditos eſſe ejus vaſſallos, qui latifundia ſua ipſi domino referant accepta, ſui nempe obſequii, & ſervitii præmia.* (*l*) Ioannes Wemius, p. 18. *Quo caſu dicerem non proprie eſſe regnum, ſed ariſtocratiam vel democratiam.* Ibid. p. 23. *Hoc eſſet ex rege non regem cum facere.* Ibid. p. 38. *Quodſi alicubi non habeat rex poteſtatem leges ferendi, niſi ex populin comitiis conſenſu, & ſic fundamentaliter limitata, proprie Rex non eſt, ac non tam acceptans eſt populus quam cum Rege, ut collega legem ferens.* Ibid. p. 53. *Non eſt imperium iſtud vere monarchicum, ſed principatus quidam, & imperans ille, non Monarcha aut Rex, ſed tantum Princeps, & ut Venetorum Dux reſidente in optimatibus, aut populo imperii ſumma.* (*m*) Relat. of the Conference, *pag.* The Statute Lawes which muſt bind all the Subjects, cannot be made but in, and by Parliament: the ſupreme Magiſtrate in the civill ſtate, may not abrogate Lawes made in Parliament. *Ibid. pag.* 158. *Tiberius* himſelfe, in the cauſe of *Silanus*, when *Dolabella* would have flattered him into more power than in wiſdome he thought fit then to take to himſelfe, he put him off thus: No, the Lawes grow leſſe when ſuch power enlargeth, nor is abſolute power to bee uſed, where there may be an orderly proceeding by Law.

In no imaginable caſe, they will have Tyrants reſiſted.

Laſtly, they reach us in the matter of reſiſtance, firſt, that doe the Prince what hee will, he may never be reſiſted by any or all his Subjects, that not onely a private man muſt give over all defence, though moſt innocent of his owne life againſt the prince his

his unjust violence; (n) but the whole State can doe nought without rebellion against GOD, but flee or suffer, when the prince, whether by himselfe or his Officers doth destroy the true religion established by all Lawes, and the liberties of the Land, deare bought of old, and peaceably brooked in many ages, also the lives of many thousands of the best Subjects, without the pretence or colour of any just cause. (o) Againe, that all this subjection must be used, not onely to our native King, but to any forraine usurper who can get footing among us, and it were the Kings of *Spaine*, as their predecessors the hereticall *Gothish* Kings got footing in the Roman Empire. (p) That even against them, the States of a Land with a good conscience could use no defence, though before their eyes, they should see them execute the cruell tyrannies of *Nebuchadnezzar*, put out the eyes of the King, kill his Children, lead himselfe and his Nobles away to a far land in fetters: Though with *Nero*, (q) for their mere pleasure they should set the royall citie in

(n) *Ioannes Wemus*, pag. 21. *Teneri videtur subditus seipsum fame perimere, ut principem salvaret, propter conservationem boni publici, singulis adempta est adversus principem quæ naturalis dicitur juris defensio, seu injuriæ depulsio.*

(o) *Canterb.* relat. p. 205. Where the foundations of the faith are shaken by Princes, there there ought to be prayer and patience, but no opposition by force. *Aberdeens Duplys*, pag. 25. The way for all Christian Subiects to conquer Tyrants, and the remedy provided in the New Testament against all persecutions, is not to resist powers which God hath ordained, lest we be damned, but with all meeknesse to suffer that we may be crowned. It is evident by Scripture, that it is unlawfull for Subiects in a Monarchicall estate, to take armes for religion, or for any other pretence, without warrant from the Prince. The renowned *Thebean* Legion of 6666 Christian Souldiers, without making resistance as they had strength to have done, suffered themselves rather to be slaine for their Christian profession by the Officers of *Maximinian*, the Emperours executors of his cruell commandements against them. *Corbet*, p. 42. For your examples from reformed Churches, since we live not by examples but by lawes, I will not stand upon them, from facts to prove the lawfulnesse of resisting is ridiculous; none of those by resisting, gained so much as by suffering, as experience too late doth shew. (p) *Aberdeens Duplys*, pag. 29. Such was the doctrine and practice of many other great lights, which shined in the daies of *Iulian* the Apostate, and in the dayes of the *Arrian* Emperours, and *Gothick Arrian* Kings. (q) *Corbet*, pag. 26. *Qui Mario, Caio Cæsari, qui Augusto, ipse & Neroni, qui Vespasiano, vel patri, vel filio, ipsi Domitiano crudelissimo; & ne per singulos ire necesse*

a faire fire, or execute the plot of *Haman* by murthering all the ſeed of the *Iewes*, all zealous proteſtants up and downe the land in one day. Such maximes exceedingly oppoſite to the honour of God, the ſafetie of the Kings perſon and Crowne, the welfare of the people, theſe men cauſe to bee printed and let them goe athort without any cenſure at theſe times, when by royall decreets, they have pulled into their hands the full commandement of all the preſſes, and the abſolute juriſdiction over all the Book-ſellers ſhops in the Kingdome, and kythes frequently their zeale againſt any bookes that give but the leaſt touch to their mitres, by inflicting no leſſe cenſure than fire upon the books, pilloring and noſe-ſlitting on the Authors, and whipping thorow the ſtreets on the carriers.

ſit, qui Conſtantino Chriſtiano, ipſe & apoſtata Iuliano. ibid. pag. 36.

If the Iewes in the dayes of *Aſſuerus* had beene of this new Scottiſh humour, when an utter extirpation was intended by *Haman*, both of themſelves and their religion, they would have taken armes: but their prayers and teares were their defence in their greateſt extremitie.

All theſe extraordinarie prerogatives, whereby the faction advanceth ſupreme Magiſtrates ſo neere unto God, and their favourites ſo far above the skies, (r) ſeeme to flow not from any love they carrie either to their crowns or the royall heads that beare them, but meerely out of their ſelfe-reſpect to their owne ambition and greed, that Soveraignty being advanced to an unmeaſurable height, may be a ſtatelier horſe for them to ride upon, in their glorious triumphings above all that is called God. For otherwiſe, yee may ſee how farre they depreſſe all Soveraignes when they are layed in the ballance with themſelves; they tell us that the King can bee no more the head of the Church, than the boy that rubs

What they give to Kings, is not for any reſpect they have to Majeſtie, but for their owne ambitious and covetous ends.

(r) *Ioannes Weemus* in his preface to the Duke of *Buckingham*, *Reget in divinioren ſortem tranſcripti, cute & ſpecie rerum hominer, reipſa boni geſtii cenſendi ſunt, in quos ut humanos Iovis divini honoris affines pene & conſortes, oculos animoſque noſtros deſigi convenit. Tu Heros nobiliſſime coruſcas, velut inter ignes Luna minores, quem in ſummo anguſtiorii gloriæ ſolſtitio divinus prorſus virgula conſtituturum nemo poteſt diffiteri.*

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their horse heeles. (s) 2. That the heart whence the native life and vigour of the Ecclesiastick Lawes doth flow, is alone the Bishops, and not the King. (t) 3. That Kings and Emperours ought to reverence; yea, to adore Bishops, and to pay them tributes. (w) 4. That everie Bishop is a Prince and a Monarch, as farre in dignitie above the greatest secular Prince, as the soule above the body, or God above man. (x)

(s) *Stuart* Sermon, *pag.* 1. M. *Cowpins* uttered these trayterous speeches in an open and affirmative manner, that the Kings Highnesse is no more supreme head of the Church of *England*, than the boy that rubs his

horse heeles, and this as we are credibly informed, hath beene proved against him by the oathes of two sufficient witnesses. (t) *Chownei collect. supra cap. ult.* A. (w) *Montag. supra cap.* 3. O. (x) *Montag. supra cap. tertio.* (t)

FINIS.

Revised according to the ordinance of the generall Assembly, by me Mr. A. Jhonston *Clerk thereto.*

Edinb. 1. of April 1649.

BRITISH MUSEUM

A LARGE Supplement of the CANTERBVRIAN *Self-conviction.*

OPENING TO THE World, yet more of the wicked Myſteries of that Faction from their own Writs.



Imprinted, 1641.

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Examples hereof.

Episcopacie the root of all the evils which vexe the Church of England.

Doctor Forbes *advanced in* Scotland *by* Canterbury, *most for his evill talents.*

Doctor Wedderburne *likewise.*

The poſthume Writs of theſe two.

The contents of theſe Writs, and their ſcope.

Doctour Forbes *Writs readie for the preſſe, yet not printed.*

The Writs of Wedderburn *and* Barneſius.

The contents and ſcope of the following Supplement.

Chap. I.

The mayne deſigne of the Faction is to bring us back to Rome.

THey will have all Proteſtants ready to return to *Rome.*

But they ſcare all Papiſts to convert to Proteſtants.

They whom worldly commodities keep ſtill in the Proteſtant Church, muſt be carefull to keepe communion with *Rome*, notwithſtanding.

England ought to conforme more with *Rome.*

That the Pope for the regaining of *England*, will grant both to the King and *Canterbury*, great conditions.

In *Rome*, no Hereſie, no Idolatry.

Only

Only the *Caſſandrians*, are cleere ſighted, and judicious Divines.

Theſe alone who are of their judgement have true grace.

Chap. II.

Their moſt groſſe Poperie in the doctrine of Faith, Iuſtification, Merit, fulfilling of the Law, Election, Perſeverance, Certaintie of Salvation, and connexed Heads.

Their politick method in making their Scholars Papiſts.

Saving Faith may be, and oft is loſt totally and finally.

Juſtifying Faith, is nothing but an hiſtoricall aſſent.

No divine certaintie of Salvation, of Election, or of the ſtate of Grace, is poſſible to be attained.

All Baptized are regenerate.

The Elect may fall totally from Grace, and the ſtate of ſalvation.

The queſtions of Election *pro* or *contra*, are of no importance.

The Papiſts teach no more of doubting then they have reaſon.

The great controverſie about Juſtification, is a Logomachie.

Sola fides juſtificat, falſe Doctrine.

Sanctification is an eſſentiall part of juſtification.

Our vertues before Regeneration diſpoſe to Juſtification.

Inherent vertues, are the onely immediate and formall efficient cauſe of juſtification.

Chriſts juſtice is not imputed to us, nor our ſins to him.

Paul excludes from Juſtification, only the works of Nature.

Faith juſtifieth properly, and that as a work in us.

There is a firſt and ſecond Juſtification.

Our works do oft fulfill the Law, and are without the ſpot of any ſin.

The Controverſie about Merit is a Logomachie, Therein the Trent Councell erreth not.

Works are not only the way to glory, but the true efficient cauſes thereof.

Chap. III.

Their Doctrines in the heads of Tranſubſtantiation, halfe Communion, Adoration of the Bread, Sacrifice of the Maſſe, Praier for the Dead and Purgatorie.

Calvin is ambiguous in the matter of the Supper.

Chriſts

Christs body is received corporally within our very body.

Transubstantiation is a very meane and tolerable errour.

They grant the chiefe grounds whereon Transubstantiation is builded.

Communion in one kind is lawfull.

It is lawfull to carry the Sacrament along the streets.

Needlesse it is to break the Bread.

The Papists worship not the Bread.

The Masse-book honoured.

Melchisedeck offered up a sacrifice of Bread and Wine.

Christs Body is offered in an unbloudie and propitiatory Sacrifice for the living and dead.

No tenets of the Papists in the Sacrament are impious.

What anent Purgatory Papists teach, is all tolerable.

That after death, beside Heaven and Hell there is a third place for Souls, where sins are forgiven by the means of the Prayers, and Almes-deeds of the Living.

Prayer for the Dead, by all meanes, is to bee received.

An expiatory Purgatory, though not a punitive, is to be granted.

CHAP.

Chap. IV.

A Breviate of Mountague *and* Keller, *their ſtrange Doctrines.*

IT is very unpleaſant to walke long amongſt errours.

The end of the Collections, did ſweeten their unpleaſantneſſe.

The cloſure of the worke.

Mountagues lateſt Tenets.

Arminianiſme muſt be defended.

Alſo the Pope maintained.

Adoration of Altars and Images, even theſe of the Trinitie.

The ſigne of the Croſſe has power to make Devils flie, and work Miracles.

The *Hebrew* Text is not authentick Scripture.

No taxation can be laid on the goods of the Church, without Sacriledge.

Baptiſme abſolutely neceſſary, the ſigne of the Croſſe muſt be drawn on the skin, and three aſperſions made.

What new Elements are brought in moſt in Chriſts words, *This is my body*, and theſe only be conſecrate, or elſe no Sacrament.

No Marriage in Lent.

Adultery diſſolves not Marriage.

Auricular Confeſsion, and commutation of Penance Pro-

Proceſsions, Profanitie, Prayer for the Dead.
New Toys.
Kellet, a railer againſt *Calvin*, *Knox* and our Reformation, *Illyricus*. And *Magdeburgh*.
The man is clearly Popiſh, in the point of Tradition.
Of *Peters* Supremacie.
Of implicit Faith and Merit of Works.
He tramples the old Sacraments to idolize the new.
Women may Baptize.
The Euchariſt and Altar muſt be adored.
The Bread muſt not be touched by the peoples fingers, and the Wine would be drunken with a pipe.
A number of more errours.

The Preface.

The factions delay to answer so heavie a challenge seemes to proceed from inabilitie and despaire.

THis is the eleventh moneth, that the Archbishop of *Canterburie*, and his faction has beene challenged in print before the whole Isle, as guiltie by their owne confessions, of setting up (so far as lay in them) in all his Majesties Dominions, contrary to many standing Lawes, contrary to his Majesties minde, and many late Declarations, Arminianisme to the full, the grossest heads of Popery, a Tyranny not only Papall in the Church, but also *Turkish* in the State. Nine moneths are past, that the chiefe of the Court can witnesse, this Booke was read by the Prelate his own eyes. It was expected, though age and high affaires did make his own hand indisposed for writing, yet so many able pens being at his devotion, that presently a direct answer should have been given to a challenge of so many and great crimes, demonstrate in so palpable a way: but now while

none

none at all does appeare, After ſo long a delay, howſoever ſundry cauſes may be alleaged for this longſome ſilence: yet while they be ſpoken out, we muſt be pardoned to take his quietneſſe for a ſelf-conviction, and an inward acknowledgment of the alleaged crimes: yea, an outward and lowd enough Proclamation of their deſpaire, to purge themſelves in any ſatisfactory way of the intended accuſations, though therefore without any farther proceſſe, wee might be heard to petition the Judges for ſentence againſt the root, and all the branches of that combination, yet for the more abundant evidence of our great equity in all our proceedings, againſt the members of that faction in *Scotland*, and in our preſent purſuit of the Prelat their head and heart, here in *England*, towards whom they did flie for ſhelter, while the ſtorme did blow, that thereafter in their ſeaſon, when the blaſt was over, they might againe from under his wings make eruption upon us; It will not be amiſſe to lay out before the Sun a little more of their myſteries.

To cleere the too great progreſſe of their plot in the *Iriſh* Church, Let Primate *Vſher*, but ſpeake his knowledge of his very unlike Colleagues; The *Canterburian* Biſhops *Bramble*, *Chappell*, both the *Leſlies*, *Aderton*, and many more who lately there are put in dignities. The ſpreading of that peſt will be found to be great and fearfull, notwithſtanding of all which that Reverend Divine could or durſt doe to the contrary.

The progreſſe of the plot in *Ireland*.

For *England* in the forenamed Treatiſe, there is more then plenty of evidence, that Arminianiſme

The plot well neere accompliſht in *England*.

and Popery ſince Doctour *Laud* was entruſted with the Helme of the Church, is come to ſuch a growth, that hardly there can be a farther progreſſe, unleſſe the open profeſſion of theſe abominations were enjoyned by Canon, which many are of opinion, had been done before this, had not the feare of his Majeſties diſpleaſure, and ſome danger from the Parliament, when it ſhould have hapned to ſit, alſo ſome little doubt of the Northerne Cloud, which daily approching neerer to them, made the maske be keeped ſtill on their face, and them the more content to promove their affaires ſoftly, as they might behind the curtaine, without the declaration of their long diſſembled intenſions.

If for the farther proofe of this probleme, more arguments were needfull, there is behind great ſtore of matter from many more books: from which before no teſtimony was brought, partly through my unacquaintance with them for the time, and partly of purpoſe, reſerving ſomewhat for a new reply, if any anſwer had been made to the firſt challenge. Yea beſides books, the authentick Regiſters of this hopefull Parliament, in the infamous proceſſes of *Wren*, *Mountague*, *Manwaring*, *Cozens*, *Heylen*, *Leyfield*, and many others, in the petitions of almoſt all the Shieres in the grave and eloquent hearings of many brave Gentlemen in the Houſe of Commons, going now from hand to hand, and above all in that large and grave Remonſtrance, ſome moneths agoe preſented to the Honourable Houſes of Parliament from the moſt of the Miniſters of *England*, who has any ſparke of zeale to the glory of God,

and

and ſalvation of the ſouls committed to their charg, makes the voice of the erroneous, ſuperſtitious, tyrannick doctrine and practices of the faction cry to the very clouds, and flee abroad every where in the earth, not only along this Iſle and over Sea, amongſt all the Reformed Churches, to their huge grief and feare, but alſo to the very wals of *Askelon*, and *Gath*, *Italy* and *Spain*; for there equall hope and joy. No place there is where this noiſe is not heard, only the houſe of Convocation, whereat the World does wonder, has no eares at all; The noiſe there of the ſervice, of the Altars, of Epiſcopacie by divine right of the new Oath, for a world both of old and new traſh, does drown the lower ſound of ſo pettie evils as Arminianiſme and Popery.

Epiſcopacie has cut off the eares from the houſe of Convocation.

What marvell is it, that ſo many thouſands of wel affected people doe ſo earneſtly wiſh the change of this government, which has power in ſo dangerous a ſeaſon to ſtop the eares and bridle the tongues of ſo many, otherwayes very grave and learned Divines. Experience uſes to ſchool the moſt ſimple of men, and perſwade the truth of many concluſions, when the cleereſt reaſons through there uncapacity can get no entrance. Behold, who pleaſes through all this laſt age, not us alone in *Scotland*, but alſo our brethren in *France*, *Holland*, *Switzerland*, and *Geneva*, and where ever elſe the Presbyterian Diſcipline obtained fitting: Long experience in ſo many places has put it now beyond all doubt, that no errour can ſooner ſet up the head, then the ſharp ſword of a free Presbyterian aſſembly, by vertue of this Diſcipline will *incontinent* ſnap them down.

Presbyteriall Government a great hammer to beat in pieces all Hereſies and Schiſme.

Examples thereof.

To passe elder times, we see of late that so soone as the difference in *France*, about the active and passive obedience of Christ did rise, and thereafter the questions of predestination, and extent of Christs Merit began to waken, In a moment, the assemblies of that Church did quash all such motions. In *Holland* the *Pelagian* spirit of *Arminius* did ever grow in strength, till an assembly of meere Presbyters got leave to encounter it. In *Scotland*, when a very *Hydra* a Devill of many heads, had long beene raging with a force insuperable by any other weapon, yet no sooner did assemblies get leave to use their hands, but in a very short time they danted that Serpent, cutted off all his heads, and threw away his dead carion out of their land.

Episcopacie the root of al the evils, which vexe the Church of *England*.

But here in *England* where this happy discipline has no habitation, Dragons of the most pestiferous venome has beene permitted to live, and to sting whom ever they would without controlement, by any whose proper and immediate charge it was to see to the doctrine of the Church: yea, unlesse our Gracious Soveraigne, and the Honourable Houses of Parliament should provide a remedy, for any thing that to this houre wee have heard from the Convocation of Church-men, whether in their higher house of Bishops, or lower of Clerks, (except some few) *Laud*, *Wren*, *Mountague*, *Heylen*, *Cozens*, and many more may both preach and print, what ever hereses they please without the least censure: except advancement from one dignity to another, or joyning of more Benefices to the former, be counted a sharpe chastisement. But leaving these passages to

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be represented by these whose interest is neerer, and knowledge of particulars more perfect, Wee will only point out some more of that factions ways in *Scotland*, that the World may have a view of these wholsome doctrines which in our Church, the prime Minions of *Canterbury*, were spreading amongst our Preachers and Students of Divinitie with to too pitifull a successe.

It is well knowne, That in our Land none did share so much in the affections of *Laud*, as the two Doctors, *Forbes* and *Wedderburne*. The King by him was made to believe, that of all our Church men these two, for every good quality, were the flower for learning, pietie, lecture of the ancients and especially for that rare jewell, and where it can be found in a learned divine in this intemperate age of a price inestimable, to wit, sobrietie, and moderation of judgment in our Controversies, with the Church of *Rome*. For these eminencies a new Chaire behoved to be set up at the Kings great charge, for Doctour *Forbes* in *Edenburgh*, albeit, a little before he had left the Ministery of that Towne, being necessitate, as he declared upon oath for feare of his life, to flee from the unwholsomnesse of that Cities aire. Notwithstanding, when a Bishops Seat was their erected for the daunting of the Puritan faction, when the Liturgie was in that place to be established, and grounds to be layed for the propagating of the *Canterburian* Dictates through our Kingdome, No excuse of health, or corruption of the aire of *Edenburgh*, was hard: but the Archbishops letter incontinent obeyed, and the Episcopall See with a place in the secret coun-

Doct. *Forbes* advanced in *Scotland* by *Canterburie*, most for his evill talents.

Counſell and Exchequer very readily imbraced. The Kings favour by his great Patrones procurement, ſtill increaſing till death did arraigne him before his heavenly Judge.

Doctor *Wedderburn* like ways.

Wedderburne though fugitive from our Church diſcipline for his Arminian lectures to his Schollers in Saint *Andrewes* was not onely kindly entertained and richly beneficed in *England* by the Arch-biſhop but alſo ſent backe by him Biſhop of *Dumblane*, though hee had never beene a Miniſter amongſt us, neither alone was hee returned a ſimple Biſhop, but alſo Deane of that Royall Chappell, to the end that his gracious parts might be employed to inſtill the *Canterburian* Tenets, in the heads of the new Societie of the twenty foure Royall Chaplains lately inſtituted amongſt us, as alſo to diſcipline our Lords of the Counſell and Seſſion: the proper Pariſhioners of that Chappel, whom the key coldneſſe of all former Deans had permitted to rot in that worſt of all ſoules diſeaſes Puritaniſme. It is like that no more faithfull interpreters of the great Prelates myſteries can be found, then theſe two ſo confident and ſo much honoured friends. It is the teſtimonies of their pens that I intend mainly in this Supplement to make uſe of.

The poſthume writs of theſe two.

The Writs for a time were keeped cloſed from the eyes of all, but theſe of their owne faction, amongſt them, they went in the darke from hand to hand as a moſt precious treaſure: yet at laſt, when by the providence of God, wee had lighted upon them at *Aberdein*, in our late Aſſembly wee found the truth of the old word *Theſaurus Carbones*, a Treaſure

sure of fiery coales, ready to enflame and burne to ashes, if not quickly quencht, the whole Protestant Church.

We found in *Aberdein* three Copies of one Volume, consisting every one of three Books, the one written by Doctor *Forbes* of *Edenburgh*, intending directly the reconciliation of Papists and Protestants in all their controversies. He does there his best endeavours almost in all the questions concerning the three prime controverted heads of the Eucharist, Justification and Purgatory. Death prevented him that he could wonne no farther. In his latter Will he referred the printing of these his labours to his inward brethren the Bishops of *Rosse*, *Brichen*, and *Dumblane*, Doctour *Sibbald* of *Aberdeine*, and Master *Michel* of *Edenburgh*, and above all to his Father and Patron of *Canterburie*. According to this his will, the writs were revised, and so farre as ever wee could learne, in no jot corrected, after their revise they were sent to *Lambeth*, and there received with great admiration. But the challenge of Master *Burton* then comming in, and Doctour *Bastwicks* censure, having made some noise in the Citie, It was the Archbishops wisdome, to delay their printing to a fitter season. Yet the Copies went through the hands of that faction very fast both in *Edenburgh* and *Aberdein*. Yea, while the Doctours were most busied in writing their quæries and duplyes, against our proceedings, the hands of their Scholers were most employed in doubling over and over these excellent pieces.

The contents of those writs, and the scope.

Doctour *Forbes* writs readie for the presse, yet not printed.

The writs of *Wedderburn* and *Barnesius*.

The second Treatise of the said volume is a little writ of Bishop *Wedderburn* in high esteeme amongst that party both here and in *Scotland*: The third was a piece of *Barnesius* an *English* Fryer which hee calls *Romano Catholicus pacificus* much prized by that faction as conducing not a little for their ends of reconciliation, for in sundry of the Roman errours hee seemes to moderate the rigour of the moderne Jesuites, and so is used as a stale to draw with the greater facilitie the mindes of young Schollers towards the Church of *Rome*, unto which for all his moderation hee cleaves so stifly as may be.

The contents and scope of the following Supplement.

From these three Treatises joyned together in one volume in all the three copies we found, & also from some few more passages of *Mountague*, *Wren*, *Hall*, *Hoord*, and others, wee shall set downe in a new briefe table the doctrine of these men, to the end the World may yet more cleerly see their ways and be forced to proclaime the Justice of God in all the judgments, which in *Scotland* already has lighted, and in *England* are ready to tumble down upon them.

CHAP. I.

Chap. I.

The mayne deſigne of the Faction is to bring us backe to Rome.

THe mayn ſcope whereat all the Counſels of the *Canterburians* doth levell, is the reducing of the Proteſtant Churches to *Rome*, from which they eſteeme that our Forefathers under the name of reformation, have made a needleſſe Schiſme, for this purpoſe, they will have us to believe.

1. *They will have all Proteſtants ready to returne to* Rome.

1. That all Proteſtant Princes & States are very willing and deſirous to ſubmit themſelves againe to the Pope of *Rome*, and to render him their ancient canonical obedience, yea all the ſervice which the papiſts of *France* this day do acknowledg to be due: upon this condition alone, That he will be pleaſed to amend ſome things which thouſands of the Papiſts themſelves profeſſe to be ſcandalous. (a)

(a) *Wedderb. p.* 1. Sundry Princes and Cõmon-wealths did reforme the Churches within their territories, and refuſed to yield their accuſtomed obedience to the Pope, wherein whither they made a Schiſme or not, *Adhuc ſub judice lis eſt*, eſpecially they being then, and being ſtill ready to re-unite themſelves to the Church of *Rome*, and ſuch as the Gallican Church to this day only acknowledgeth upon the removall of theſe ſcandals, which many thouſands, who attempted no ſuch reformation, did and doe deteſt, and wiſh to be removed.

yield the Pope, though not a blind abſolute, yet a Canonicall obedience,

2. They teach that these who are born or bred or by any other occasion have there being in the Church of *Rome*, are so far from being necessitate to leave her Communion, or to come over unto the protestants, that such a separation were a great sinne, yea though they were perswaded of *Romes* Idolatrie, yet the leaving of her were to them a sinne before God greater then Idolatry. (*b*) Is it any marvell that men thus perswaded should hate, and where they have any power discharge & punish that ordinary prayer of Protestants for the conversion of Papists: neither is it strange to heare their superlative praises of many of the *Romish* divines and people who notwithstanding of their perfect sight and acknowledgement of diverse errours and superstitions in their Church, doe live and die in the Communion thereof.

2. *But they hinder all Papists to convert to Protestants.*

3. Though they account it not necessary for themselves or others who are setled in wealth and Honour in a Protestant Church to depart thence: for after the order of the Familists their charity doth inlarge their conscience to keep outward communion with any Church, wherein they find their temporall advantage to abide (*c*). yet while they live a-

3. *Whom worldly commodities keepe still in the Protestant Church, they must be carefull to keepe communion with Rome notwithstanding.*

(*b*) *Vvedderb. p.* 18. If it bee asked who at this day are to be reputed Schismaticks? I answer, They are who leave the Communion of the Catholike Church (a prime member whereof through the whole Treatise hee makes the present Church of *Rome*) *in rebus licitis*, Let it otherwayes have never so foule blemishes, even grosse Idolatry, such as was by publike authority erected amongst the ten Tribes. The reason is, for that Schisme is a greater evill then Idolatry, and that so it is, St. *Austen* thus proveth, *Qui fecerunt Idolum ustitata morte gladii percempti sunt, qui vero schisma fecere voluerunt hiatu terræ principes devorati sunt, & consentiens turba igni consumpta: è diversitate pœnarum diversitas agnoscitur & meritorum.*

(*c*) *Vvedderb. pag.* 23. If you will aske counsell of the most moderate and learned *Roman* Catholicks, such as the Gallican Kirke hath many both Clergie and Laity, They will advise you to keep your selfe where you are, especially if you be a member of the Church of *England*. I can alleage one example upon my owne certaine knowledge, That when *Casaubone* was earnestly dealt with to come over to *Rome*. *Thuanus* a professed *Roman* Catholick to the day of his death, disswaded him from so doing.

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mong protestants, they professe their inward communion with papists, and readinesse to use upon occasion even outward communion with them in all things lawfull (*d*). Let none wonder if the *English* Bishops of this faction should receive the Masse at the hands of popish priests, for as elswhere we have shewne, they do not challenge either the priests calling and power from God, to celebrate Sacraments, nor any passage, in the whole Missall, as unlawfull to be used or countenanced.

4. England *ought to conform more with* Rome.

4. While *England* and *Rome* may be gotten perfectly conjoyned, it were good in the mean time that *England* should take backe again sundry of the Romish Rites, which under the pretext of Reformation, of old were cast out. (*e*)

5. *That the Pope for the regaining of* England *will grant both to the King and* Canterburie *great cõditions.*

5. For the more encouragement of *England*, to come home fully to their old mother Church of *Rome*, they make great hopes that their holy Father the Pope will be perswaded to remove the two great impediments of this re-union. That his Holines wil not only be moved to dispense with K. *Charles* feudatory subjection, whereby his Ancestors in *England*, for many ages did acknowledg, as they allege the papall Empire even *in temporalibus* (*f*)

(*d*) *VVedderb.* p. 23. You may live here in *England*, and not approve the Schisme by whomsoever it was made, you may live here and hold at least an internall communion, and an externall *in rebus licitis*, both with them of *Rome*, and all other Christians.

(*e*) *VVedderb.* p. 23. The case thus standeth betwixt us and the moderne Church of *Rome*. Our Forefathers purged out some errours and abuses, and as it falls out in all manner of purgations, some good things went with the bad, we who are their posterity are pressed to receive the same things but all in grosse both good and bad.

(*f*) *Barnesius, cap* 3. *De privilegiis Insulæ magnæ* Britanniæ *dolendum sane nonnullos scribentes Reges Magnæ* Britanniæ *esse feudatarios sedis Apostolicæ, & consequenter summo Pontifici, ut Monarchæ independenti subditos tum in temporalibus, tum in spiritualibus illos nimis exasperasse, & tum à summi pontificis obedientia, tum à Catholicæ Romanæ Ecclesiæ communione alienos reddidisse. Optandum hinc esset ut summus pontifex publicæ paci & salutiregni* Britanniæ *aliquid concederet, & contentus esset, ut Serenissimus Rex M.* Britanniæ *possit admitti ad communionem sacræ Ecclesiæ* Romanæ *absque ulla actuali dependentia ab imperio summi pontificis, donec in pleno ac libero Concilio remedium aliquod adhiberi possit & parari.*

But allso his Fatherly indulgence will grant unto the *Engliſh* Clergie the uſe of the *Cyprian* priviledge that their Church may bee governed *in ſpiritualibus* by by their owne Patriarch of *Canterbury*, without dependance upon any forreigne Juriſdiction, as it was their cuſtome of old, and they have been in poſſeſsion of late, ever ſince *Henry* the eighth divorced from the See of *Rome* (*g*).

(*g*) *Barnef. c. 3 p. 13. Ex Can. 8. Conc. Epheſini, debent conſervari, & vi ablata repeti Eccleſiarum antiqua privilegia. Inſula autem* Britaniæ *gaviſa eſt olim privilegio,* Cyprio, *ut nullius Patriarchæ legibus ſubderetur. Hoc autem privilegium etſi olim ablatum fuerit, & abolitum bellorum tumultibus, & vitiorum cum temporibus* Henrici 8, *totius regni conſenſu fuerit repetitum & ab eo tempore pacifice poſſeſſum videtur pacis ergo retineri debere ſine diſpendio Catholicismi & abſque ſchiſmatis ullius nota, modo in cæteris regnum ſe conformet univerſalis Eccleſiæ canonibus & conſuetudinibus.*

6 That the worſt things in the Church of *Rome* are to be taken neither for Hereſies nor Idolatries but only for abuſesand ſcandals (*h*).

6. *In* Rome *no* Hereſie, *no* Idolatry.

(*h*) *Wedderb. p. 24.* They have too many things which are very ſcandalous, as the worſhipping of Images, &c theſe and the like ſcandals wee have not.

7 That theſe Divines alone who perſwade cõmunion with *Rome* are moderate that theſe are the onely lovers of peace. That theſe onely do kith their true Piety by ſuch Charity. In this ranke are to bee placed *Caſſander*, *Andræas Fricius*, *Wicelius*, *Spalatenſis*, and in ſome things *Petrus Baro*, *Richardus Tomſonus*, *Conradus Vorſtius*, and the Remonſtrant Apologiſts: The moſt part of others who have written Controverſies are but rigid, immodeſt, and contentious ſpirits whoſe judgement often is dazeled and weakened, through affection to the proteſtant partie (*i*). Of this ſort are *Chemnitius*, *Gerhardus*, and all the *Lu-*

7. *Only the* Caſſandrians *are* cleere ſighted *and judicious* Divines.

(*i*) *Forbeſ. de juſtific. l. 4. c. 1. Prob dolor! plerique horum qui hodie ad ſcribendum de fidei controverſiis acce-*

Lutherans, in the head of Justification & others wherein they most differ from Papists (*k*). Though in these things they joyne with the Papists against the reformed, the prayse of moderation and solid judgement, may not be denied unto them. (*l*) Also amongst these rigid men are to be numbred *Chamier*, *Jewell*, *Davenant*, *Abbots*, *Ameys*, the Theologians of Great *Britaine* at the Synod of *Dort*, and all the rest who believe not the factions Creed (*m*). Yet though some

dunt nihil fere aliud adferunt, quam judicium affectui mancipatum & affectum perturbatissimum. Idem l.1 c.3. Doctores Protestantes quidam idem affirmant & quotquot contentioso hoc seculo & pugnaci pacis & concordiæ studiosi extiterunt. And. Fricius. *Archiep.* Spalat. *&c. ibid. legatur Archiep.* Spalat. *Vir doctissimus & pacis Ecclesiasticæ studiosissimus, ibid. cap.5.* Andræas Fricius *vir eruditissimus, ut merito de eo* Cassander *& concordiæ ac moderationis amantissimus*, Petr. Bus Gallus *in Academia* Cantabrigensi, *professor quondam doctissimus & vir pacis Ecclesiasticæ amantissimus idem lib.3. c.* Rich. Thomsonus Anglus *multis literarum nominibus non immerito commendatus. Ibid. Librum* Thomsoni *ejusdem argumenti cum* Bertiano *de Sanctorum Apostasia laudat* Casaubonus *ut viri doctissimi & sibi amicissimi. Ibid. Vidit hoc* Vorstius *quem licet in multis, præsertim de natura & attributis Dei, errasse non diffitear, in multis tamen aliis qui novit quid distent æva Lupinis multo rectius suis quos habuit Antagonistis & multis aliis protestantibus illum sensisse fatcatur. Idem l.1 c.1 fidem justificantem amitti non posse dogma est quod protestantes alii docti & moderati rejiciunt. Id.m l.4. c.3. Legem implari posse negari non potest neque debet, ut recte hactenus Remonstrantes. Apol. cap.17.*

(*k*) *Idem l.1.c.3. Hæc quidem damnent rigidi & pertinaces zelotæ imprimis* Lutherani *tanquam cum doctrina* Romanensium *coincidentia* Gerardus, Hymelius, *& alii, sed quid aliud (cordate lector) expectes ab istiusmodi qui non tam judicio quam insana contradicendi libidine ducuntur.* (*l*) *Vide* Jo. Gerardum *aliosque sed sæpius dictum hosce scriptores in plerisque controversiis magna judicii infirmitate laborare, ut ut in quibusdam paucis rectius aliis sapiant.* (*m*) Forbes. *de justif.l 2 c.4 Respondent hic rigidiores protestantes* Chamierus *& cæteri. Ibid. Ad rationes quas urgent vehementer* Romanenses, Paræus, Chamierus, *aliique nihil quicquam sol di respondent. Idem l.2.c.1.* Paræus *eam facit potissimam causam divortii inter Ecclesias sic hodie proh dolor! plerique controversiarum utriusque partis judicant, sic scribunt, vivimus enim addicti studiis, quis tamen veritatis quæ est secundum Deum, & unitatis Ecclesiasticæ magis quam rixarum & schismatum amans non aliter sentiat.* Forbes. *de Eucharist.l.1.c.2.* Jo. Juellus *vir quidem doctissimus sed* Petro Martyri *&* Tigurinis *in controversiis Sacramentariis nimis eddictus. Idem de justific.l.4.c.4.* Davenantius *scriptor non indoctus sed plus satis rigidus. Idem l.3.c.3. In* Thomsoni *Diatribem cum sit* Robertus Abbotus *super Episcopus* Sarisburiensis *animadversionem brevem, sed de ejus solidit ate judicet Lector æquus, qualia en m sunt, obsecro quæ scribit in fine cap.22. quam assylata sunt vel saltem verborum ænigmata qui non videt, nihil videt, multa ejusmodi perplexissime & intricatissime ex* Abboti *libro hausta legere est in suffragio Theologorum, M.* Britannix. *Idem l.4.c.1. Vide lector qui rigidissimorum scriptorum dictis maxime delectaris ut ipso rigore fere rigidioris* Gul. Amesii *medullam, aliosque id genus plurimos quorum sententiis chartas has meas communicari ægre patior.*

of

of the first sort in sundry things are to much Protestant, that *Spalato* himself and *Montague* must sometimes, be censured for complying with puritans. (*n*)

8. That these moderate men, whether they live in the Church of *Rome* or amongst protestants, are the only true and living members of Christ, That all others who condemne their opposites want true grace. (*o*)

8. *These alone who are of their judgement have ture grace.*

(*n*) Forbes. *de justific. l.1. c.5. Addit* Spalatensis *stare posse rem suis dictis fidem solam justificare ut rigidioribus protestantibus gratificetur, pium authoris studium partes conciliandi vehementer probo & laudo; sed conciliationes solidas & sibi consentientes semper adhiberi velim Idem l.2.c.5. Nota quædam patrum dicta perperam à* Spalatensi *intelligi de imputatione justitiæ Christi nobis per modum causæ formalis. Idem l.1.c.3.* Spalatensis *posiquam ostendit variis rationibus à* Bellarmino *adductis & optime, ut inquit excogitatis gratiæ & fidei justificantis amissibilitatem; Ne diversum sentientes nimium offenderet, subjecit, sed admodum frigide, nec sibi, nec veritati satis consentaneæ oppositem opinionem modernorum multorum, habere sua fundamenta non contemnenda, proinde se non oppugnare. Idem l.2.c.5. à* Montacutius *libro quem emisit, Anno 1624. affirmavit justificationem peccatoris primario positam esse in remissione peccatorum, secundario in gratiæ infusione, Licet idem anno proxime sequenti propter puritanorum undique obstrepentium clamores, nescio quomodo refugerit ad distinctionem justificationis stricte & late acceptæ ut in hac sola nõ in illa sanctificationem includi sensisse se nunc asservet.*

(*o*) *VVedderb. pag.*18. These are Schismaticks that exclude all but themselves and such as are on their side, from hope and possibility of salvation. These only are of the Church, who have Christs cognizance Charity, only the moderate, peaceable, and charitable are true Christians, and *revera* of Christs sheepfold. The other though amongst us, yet are not of us.

CHAP.

Cap. 2. *Their moſt groſſe peperie in the Doctrines of Faith, Juſtification, Merit, fulfilling of the Law, election, perſeverance, certainty of ſalvation, and connex Heads.*

Biſhop *Forbes* his ordinary courſe through his whole booke, is ever to extenuate the difference in the moſt of the controverſies that comes by his hand, as if the matter were not much which of the ſides any peaceable minde did beleeve. And that all who make ſo much noyſe about theſe things, whether Papiſts or Proteſtants, are but rigid, paſſionate, uncharitable, and weak witted men. But no ſooner hath he brought his Schollar to a low eſtimation and contempt of the queſtion; then quickly it is his cuſtome to ſlide to the popiſh ſide, and paſſionately to oppugne the Proteſtant tenet as falſe, abſurd, and contrary both to Scriptures, and Fathers. This may be ſhowne in a number of particulars.

After hee hath declared ſundrie of our queſtions about the nature of faith to bee Logomachies, he tells us downe right.

1. That ſaving and juſtifying faith differeth not from a temporarie belief (from which there is frequently a finall and totall apoſtaſie) in nature, eſſence, or ſpece, but onely in the accident of duration: That the Divines who in this tenet

(a) *Forbes, de juſtific. l. 1. c. 3.* Sed pertæſi logomachiarum quibus plærique utriuſque partis litigantium ſeſe veluti oblectant, de re ipſa dicamus.

tenet goe with the Papists and Arminians must be dignified with the titles of moderation and learning. (b)

2. That justifying faith is nothing else but a meere assent of the mind to divine Truths: nothing else but that Catholike, Dogmatick, and Historicall faith. That no particular application comes within the nature of it: (c) That trust is no part of faith: That *Fiducia* belongs more to hope than faith: yea rather it belongs to other vertues, than either to faith or hope: (d) That this trust is a fruit and effect of faith, yet not necessary not inseparable (e): That the application of the promises: That the griping and laying hold upon grace and salvation belongs to works, and other vertues as truely as to faith (f).

(b) *Idem lib.* 1. c 1. Fides πεῖσις & vera est & non simulata, ejusdemque speciei cum fide justificante, quicquid quidam contra sentiunt: neque enim essentialem fidei distinctionem constituunt constantia vel inconstantia credendi, cum ad essentiam rei non faciat duratio: distinctionem hanc non nisi ii probant Protestantes qui fidem veram & justificantem amitti non posse contendunt, quod dogma alii Protestantes docti & moderati rejiciunt.

(c) *Idem de justif. l.* 1. c. 1. Fides justificans, distincte & theologice loquendo, nihil aliud est quam assensus firmus & certus à Spiritu Sancto per verbum productus, quo omnia à Deo in Scripturis revelata, & præsertim de mysterio redemptionis & salutis nostræ per Christum factæ verissima esse credimus, propter authoritatem Dei revelantis. Proinde in se & essentia sua spectata nihil plane est quam fides Catholica, quæ & ipsa procul dubio hominem justificat, si cætera omnia ad justificationem necessaria ei adsint. *cap.* 5. Per fidem veram & justificantem nihil aliud intelligi debet, proprie & distincte loquendo, quam fides dogmatica. (d) *Idem de justif. l.* 1. *c.* 2. Fides justificans non est fiducia, quæ multi Protestantes contendunt, hæc fiducia non est fidei forma, sed quoddam effectum, & non fidei solum, sed aliarum virtutum fidem concomitantium: fides in intellectu, fiducia in voluntate sita est. Distinctionem fidei & fiduciæ, præter multa Scripturæ loca, Patres probant, quibus à contra sententiis nihil præter meras ἐπινοήματα reponitur. Credere proprie loquendo nihil aliud est, quam vel quod dicitur assentire, illudque pro vero habere. Hactenus enim demonstratum fiduciam nullam partem fidei esse, ut neque propriè spes est: spes enim hortus est, fiducia possessio, magis tamen ad spei naturam accedit quam fidei. (e) *Idem de justif. l.* 1. *c.* 2. Non est fidei justificantis forma, sed quoddam effectum: neque etiam est inseparabile & necessarium effectum. (f) *Ib. c.* 3. Memmerint etiam Protestantes verbum, atque etiam verbo significatam actionem accipiendi vel apprehendendi non minus saepe usurpari à fide ipsa quam à bonis operibus salutem accipere seu apprehendere in Scripturis dicitur. *C.* 3. *Andreæ ad Fricium*, vir eruditissimus & concordiæ ac moderationis quam maxime studiosus, de hac controversia agens rectissimè sic scribit: fides justificationis

3. That

3. That the object of faith is no way a mans owne salvation, nor his owne peace or justification. That these things cannot be knowne by the certainty of faith, without an extraordinary revelation: That the ordinary certainty which the most gracious men can have that they are in the state of grace or can be saved, is not a divine perswasion, but an humane and morall one, arising in a great part from humane sence, which is never so certaine as the Word of God, the onely object of divine faith (g). No man can know that he is in the state of election without a divine revelation of his perseverance, which is granted to few (h): Many have a conditionall certainty,

idne assequamur, quod ille appetebendus est, & conditionate in misericordiam Dei. Catechismus idem de spe & charitate loquitur sic, quibus & ipsis amplectimur Deum nostra bonitate justificantem: non tantum virtutibus fidei, sed spei & charitati, & aliis bonis operibus remissio peccatorum, accessus ad Deum, & alia bona assequimur. Fides est instrumentum, seu organum recipiens justificationem, quid autem

prohibet quo minus charitati idem tribuamus, dicamusque ut non propter fidem, ita nec propter charitatem, sed fide & charitate nos justificari? Remissio peccatorum & vita aeterna ut fidei, ita bonis operibus frequenter tribuitur. Haec & plura pleraque dignissima legas apud Authorem, serio ex sensu pietatis cum veritate conjunctae, & studio tollendae dissensionis inter partes profecta. (g) *Ibid. l. 1. c. 2.* Haec fiducia & fiducialis assensus, quo speciali quadam applicatione sigillatim quisque credit sibi esse peccata, non est fidei justificantis forma, sed quaedam ejus effectrix, neque id fidei solius, sed aliarum etiam virtutum, neque etiam est adaequate ac necessarium effectum. *Lib. 3. c. 1.* Negant Romanenses, quia docent fideles non habere certitudinem fidei de sua justificatione inde sequi, fideles semper debitare de sua cum Deo reconciliatione, ut rigidiores Protestantes illis impingunt, quia datur aliquod medium inter haec extrema, scil. certitudo quaedam moralis ex parte intellectus. Recte Remonstrantes, inter dubitationem & divinam certitudinem humana certitudo media est, quae est formidinem continens cum dubitatione, scil. conjunctam excludit infallibilitatem tamen divinam non includit. *Ibid. c. 2.* Illa summus gradus certitudo seu divinae fidei vera regula ut imponatur nimis urgemur, nec ab omnibus fidelibus perentiprosic exigatur, utinam illam moralem certitudinem assequi possent. Sententia cum plurimorum Protestantium tum nonnullorum Romanen um de certitudine fidei divinae, ut liberè dicamus quod res est, minus sua est: pugnat enim cum multis Scripturae locis, cum plurimis Patrum dictis, pugnat cum recta ratione: minor enim syllogismi istius, Omnes vere credentes & resipiscentes peccatorum veniam & gratiam obtinere. Sed ego vere credo & resipisco, Ergo mihi certum est fide divina mea peccata esse remissa, nemini fidelium, quantamcunque evidentiae certitudinem habere videatur, aequè certa esse potest quam Major quae ipsissimum Dei verbum est, pugnat cum communi fidelium sensu & experientia: aequis enim fidelium aufit dicere sibi tam certo constare se esse in gratia quam quod Deus sit unus & trinus? (h) *Ibid. l. 1. c. 2.* Nemini fidelium quantamcunque evidentiae certitudinem habere videatur

citra revelationem specialem quæ non nisi paucissimis sapientissimo Dei consilio indulta est.

(i) *Ibid. lib.* 3 c. 3. Nihil certius quam certitudinem prædestinationis ad gloriam seu electionis sine certitudine finalis perseverantiæ haberi non posse ab homine verè fideli: cum autem hæc absoluta certitudo nec habeatur, nec haberi possit absque speciali revelatione, certè necessario inde efficitur, neque

that they shall continue if they doe their duty: wee may be sure that God will never be wanting unto us, if wee bee not first wanting unto our selves: but no absolute promise of perseverance in grace is to be found in Scripture: yea, it were unfit that any such promise should bee extant there (*i*): further regenerating and justifying grace is in all baptized infants, from which many fall away totally and finally (*k*): The Elect themselves, who fall not finally doe often make a totall apostasie from grace, if you consider the acts of grace which alone are saving. As for the habits of faith and other vertues, which may remaine as a seed, when the elect by their crimes fall into the state of damnation, they cannot pro-

illius certitudinem absolutam & fidei haberi posse. Quid clarius illis *B. Augustini* verbis? Quis ex multitudine fidelium, quamdiu in hac mortalitate vivitur, præsumat se in numero prædestinatorum, quia id occultari in hoc loco opus est, ubi cavenda est elatio. Et *Bernard* Quis potest dicere ego de electis sum? certitudinem, inquit, non habemus sed spei fiducia consolatur, ne dubitationis anxietate penitus crucie-mur: quales sumus id nosse possumus saltem ex parte; quales autem futuri sumus, id nosse penitus impossibile est. Quæ ad hæc à contra-sentientibus responderi solent, nimis frivola sunt, & à patrum mente nimis aliena, imo planè contraria. Audeo provocare ad judicium cuiuslibet lectoris in quo vel mica est judicii liberi & non affectu mancipati. *Ibid.* De finali fidelium perseverantia, plurimi etiam doctissimi Protestantium contra gregales suos sic statuunt. Quod vere fideles, si cum pia solicitudine pergant salutem operari, de continuo gratiæ divinæ auxilio, & ex eodem de sua finali in fide & gratia perseverantia certi esse possint & debeant ni ipsi sibi desint, ac præsertim Deum non staturum quo minus perseverent: sed absolutam certitudinem fidelibus, se in officio in posterum non defuturos, sed in fide viva semper perseveraturos, usquam in Scripturis esse promissum negant, imo nec necessarium nec utile fuisse ut promitteretur, quin imo ut non promitteretur utilissimum esse affirmant. Hanc sententiam tuentur Lutherani omnes, & qui in fœderato Belgio Remonstrantes vocantur, aliique doctissimi Protestantes: *All this himselfe also doth maintaine.* (*k*) *Ibid. lib.* 3. *cap.* 3. Existimant fidem justificantem & gratiam regenerantem non esse electorum proprium, sed aliis etiam multis vocatis, imo omnibus infantibus baptizatis non πρὸς θάνατον, nec solum sacramento tenus ut diversa sentientes respondent, sed revera contingere, qui tamen à fide justificante excidere possunt imo non raro excidere solent cum totaliter tum finaliter

ſit, for they are neither ſaving nor juſtifying (*l*). Concerning his particular judgement about election and reprobation he hath no occaſion to declare it, onely hee avowes in paſſing, that it matters little what we beleeve in theſe queſtions, whether we ſide with *Arminius* and the worſt of papiſts, or with *Auſtine*, with the Synod of *Dort*, and the reſt of the reformed. His moderation here is to permit the profeſſion of either ſide if ſo it be with peace and charity (*m*). Hee tells us alſo that wee wrong the Church of *Rome* in ſaying it teacheth the doctrine of doubting; No more certainty either of preſent grace, or future ſalvation can be had than it doth teach: yea, ſome papiſts and moſt proteſtants doe teach men but too much certainty of ſalvation (*n*).

(*l*) *Ibid. lib. 3. c. 3.* Exiſtimant etiam ipſos electos juſtificatos in gravia crimina lapſos à fide viva & juſtificante proprie ad tempus deficere. *Ibid.* Admittunt, qui in hac cauſa rigidiores ſunt, non tantum electos, ſed etiam multos reprobos, ad tempus verè credere & juſtificari, poſtea tamen à ſua fide & juſtitia, vel, ſi vis, à fidei & juſtitiæ initiis, penitus & in perpetuum excidere, quod certe veriſſimum eſſe plurima Scripturæ & Patrum teſtimonia, multæ etiam rationes efficaciſſimæ evincunt, & quæ ad hæc reſponderi ſolent, inanes tantum ſunt argumentorum eluſiones & evaniones. In electis juſtificatis profitentur doctiores totalem fidei defectum intelligere ſe tantum ratione actum ſalutarium qui è potentia ſeu habitu fidei emanant, potentiam enim hanc in electis haudquaquam omninò extingui, agnoſcere ſe, ſed otioſum & ineſficacem præſenti, fidei aut charitatis nomine minimè dignari, eo quod talis ad ſalutem & juſtitiam conſequendam non ſufficiat. Quod aiunt contra ſententiæ effectum tantum juſtificationis intervenientе peccato ſuſpendi ad tempus, ſtatum tamen juſtificationis non intercidi, hæc id omninò frivolum eſt. Siquidem licet omnium peccatorum præcedentium veniam Deus peccatori pœnitenti indulſerit, tamen ſi is in peccati gravioris & conſcientiam vaſtantis reatum lapſus fuerit, nec dum actu reſipuerit, omnis illa primo conceſſa remiſſio ad ſalutem nihil prorſus valet. Nam vel unum atrox peccatum ad hominem, nondum actu ſuper eodem pœnitentem cœlis excludendum ſufficit.

(*m*) *Ibid. l. 3. c. 3.* Qui electionem deſcribunt vel a priori, id eſt, ab abſoluto quodam Dei decreto, vel a poſteriori, id eſt, a finali in fide & gratia perſeverantia qua de re in Eccleſia diſſidentes ſemper fuere ſententiæ, ſed non hoſtiles & ab omni Chriſtiana charitate alienæ, ut hodie, contentiones & pugnæ. Hac moderatione adhibita lis hæc, quæ nunc tantum fervet & agitatur, ſi non plane tolli ſaltem minui facile poteſt.

(*n*) Vide ſupra ad literam *g*.

4. How ever he profeſſeth that the queſtion anent the formall cauſe of juſtification in the o-

pinion both of Papists and protestants, is of very great consequence; yet he pronounces, very Dictator-like, that the difference is onely Metaphysicall, Notionall, and about words (o.) Neither content thus to have slighted the question, he comes up in the end to embrace the Tridentine Doctrine to a haire, avowing that the protestant Thesis: *Fides sola justificat* is false, both against Scriptures and Fathers (p): for he makes justification to consist essentially of two parts, remission of sins, and sanctification by inherent righteous-

(o) *Ibid. lib. 2. c. 7.* Quæstionem de causa formali justificationis *Bellarminus* dicit magnam, *Patres* eam facit potissimam causam dissidii inter Ecclesias, quis tamen unitatis ecclesiasticæ magis quam eixarum amans non aliter sentiat? An justificationis causa formalis posita sit in remissione peccatorum sola, an vero etiam in imputatione justitiæ Christi, aut an etiam in interna renovatione & sanctificatione dissidia videri possunt fermè Metaphysica, inquit *Sleidanus*, haud absimilis disputationi Logicorum in quo ponenda sit ratio essentialis quantitatis, an in mensura? an in divisibilitate? aut an in extentione partium? *Ibid. cap. 4.* Sanctificationem Protestantes confitentur cum justificatione perpetuo conjunctam, eam tamen esse justificationis partem aliquam, aut ad formam essentialem pertinere communiter non admittunt. Dissentio hæc licet magni momenti, imo maximi videatur dissidentibus, præcipuè rigidioribus Protestantibus, omnibus tamen diligenter & absque præjudicio expensis, forte magis notionalis & verbalis esse comperietur, quam realis. Imo sententiam rigidiorum Protestantium, nec Scripturis, nec Patribus, nec rationi satis esse consentaneam. (p) *Ibid. l. 1. c. 5.* Cum nusquam in sacris literis doceatur nos sola fide justificari, neque Patres tanquam in eadem sententia particulâ (sola) usurparunt, sicut nunc à plerisque Protestantibus usurpatur, quicquid contra hi sentiant. Cum explicationes & conciliationes nuperè excogitatæ inanes sint prorsus, earumque tandem viri quidam doctissimi & harum & illarum Partium item hanc minimè necessariam esse existimarunt; atque etiamnum existimant; Nos solius veritatis & unitatis in Ecclesia studio inducti illis accedentes censemus de rita non amplius pertinaciter altercandum, & proinde omnium rigidiorum Protestantium sententiam & à veritate, & à charitate Christiana alienam esse, qui aliter sentiunt de sola fide non justificante communiter à Romanensibus defensam citra opinionem meriti, etiam impropriè dicti, vel fidei ipsius, vel aliorum actuum cum fide ad justificationem concurrentium, non solum cum ipsa Scriptura & piis Patribus è diametro pugnare contendunt. Sed etiam præter alia innumera justam Protestantibus à Romanâ Ecclesia secedendi causam præbuisse. *Ib. c. 4.* Per vocem (sola) Patres nunquam omnia simpliciter opera & fidei opera à causâ justificationis, & salutis excludere voluerunt; sed tantum opera naturæ & legis, &c. Multi insignes Protestantes de particulâ (sola) in propositione (fides sola justificat) præsertim cum in scriptura non inveniatur, non esse pertinaciùs contendendum censuerunt; imo potuisse totalitèr omitti ejus causa. *Petrus Baro* manifestè demonstrat non fide solâ propriè sic dictâ, sed et am spe, dilectione, & resipiscentia nos justificari.

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nes(q): and teacheth that the very first part thereof, the removing of our sins, is produced by way of efficient disposition, by our faith, repentance, feare, and other acts inherent in us, which the assisting spirit of God helpes our free will to doe before we be regenerate (r): Also that after our regeneration, the true, proper, efficient, immediate, and formall cause of our justification is alone the works of our faith, our repentance, receiving of the Sacraments, confession of our sins to men, deeds of charity, &c. (s) And that this our

(q) *Ibid. lib. 2. c. 6.* Si ad justificationis impii formalem rationem non pertinet justifactio, ut ita loquar, tum in peccatoris justificatione non tollitur peccati macula: multis rationibus, ex Scriptura & Patribus depromptis probari potest sanctificationem etiam & non solum remissionem peccatorum ad justificationem pertinere, quas urgent vehementer Romanenses; nec ad illas *Pareus, Chamierus*, aliique quicquam solidi respondent. *Cap. 3.* Hanc fuisse communem Patrum, tum Græcorum, tum Latinorum sententiam ex plurimis illorum dictis, *Augustino* præsertim, nemini in Patrum scriptis versato non constare potest. (r) *Ibid. l. 12. c. 3.* Nempe Protestantes quidam actus illos timoris, spei, pœnitentiæ, orationis, propositi suscipiendi Sacramenta, quibus Romanenses atque etiam saniores Protestantes, peccatores ad respiscentiam Dei gratiam disponi affirmant, negant, inquam, illi actus hosce cum fide ad justificationem ullo modo concurrere posse; sed rectius alii moderatiores ulteri concedunt varios actus dispositorios & præparatorios per Spiritum sanctum assistentem, non per solas liberi arbitrii vires in nobis productos, ante justificationem requiri, quamquam vim justificandi eosdem habere plerique eorum negent. *Ibid.* Non tamen audeo dispositorios hosce actus vim aliquam justificandi habere negatum eis cum plurimis Protestantibus, nisi plurimis & apertissimis Scripturæ locis vim apertam inferre velimus. (s) *Ibid. l. 1. c. 3.* Concedendum est eos actus esse causas ipsius justificationis aliquo modo efficientes, non quidem per modum meriti, sed ex sola Dei benignitate, pœnitentiam non tantum ad justificationem disponere, sed & medium esse consequendi remissionem peccatorum, ideoque rationem causæ aliquam habere probant varia Scripturæ loca, ubi docetur non tantum quibus & qualescumque sunt quibus peccata remittantur, ut frigide ea diversum sentientes quidam Protestantes exponunt, sed & quam ob causam, causam, inquam, suo modo & in suo genere, & sub qua conditione remittantur. Inter alios Protestantes videatur *Vorstius*; nihil frequentius apud patres legas quam per pœnitentiam peccata deleri, ablui, purgari, & ut per medicinam abstergi. Idem etiam affirmant doctiores Protestantes, & quotquot contencioso hoc seculo & pugnaci, pacis & concordiæ studiosi extiterunt. *Polanus* vi veritatis coactus remissionem peccatorum, respiscentia, confessione, lachrymis, precibus ex fide profectis impetrantur, sed non meremur: Utinam Protestantes omnes hanc sententiam a *Polano* ex expressam proferrent constanter. Nihil enim fere litis hac de re inter saniores utriusque partis interest. Item *Pellicanus* multa sunt apud Christianos vitæ conformandi remissionem peccatorum, baptismus martyrium, eleemosynæ, remissio in delinquentes contra nos, humilis confessio facta vel Deo, vel cum lachrymis & cordis amaritudine homini. Eadem legere est de efficacia pii fletus

inherent

& ieiunii in delendis peccatis noſtris per Dei miſericordiam. Hæc quidem damnant rigidi & pertinaces Zelotæ. Innumera ſunt Scripturæ loca quibus remiſſio peccatorum bonis operibus attribuitur, imo ſi quis non oſcitanter Scripturas legat, plura fere numerabit loca, quæ conditionem bonorum operum exigunt, ut veniam peccatorum & vitam æternam adipiſcamur, quam quæ conditionem fidei ſimpliciter ſic dictæ requirunt. (t) *Ibid. l. 2. c. 4.* Non quæritur, ut rigidiores Proteſtantes arbitrantur, quid ſit propter quod Deus peccatores iuſtificet & in gratiam recipiat. Nam ſi de cauſa meritoria quæratur, quæ proprie deſignatur voce (propter) libenter concedunt Romanenſes hanc eſſe ſolum Chriſti meritum, neque quicquam nobis inhærens: Quod ſi de cauſa formali, quæ proprie voce (per) deſignatur, 1. Quid illud ſit per quod homo iuſtificetur affirmant, Romanenſes iuſtificari hominem per iuſtitiam ſibi a Deo propter Chriſti merita donatam, & non per ipſum Chriſti meritum forinſecus imputatum quæ contra pro *Chemnitio* reſpondentur a *Gerhardo* & *Pareo* ſolida non ſunt, nec ſtatum quæſtionis recte propoſitum attingunt. (u) *Ibid. l. 2. c. 3.* Rectius nonnulli alii Proteſtantes & communiter Romanenſes iuſtitiam ſeu obedientiam Chriſti nobis imputatam, non cauſam formalem, ſed meritoriam tantum & impulſivam, quam συναιτιαν ſuſcipiendi vocant, iuſtificationis noſtræ ſtatuunt: Juſtitia enim Chriſti nos iuſtificari, & ut cauſa formali, & ut meritoria dici non poteſt, cum cauſa formalis interna, efficiens vero tantum externa ſit. Cum Chriſtus iuſtitia noſtra dicitur, intelligendum, non, ut *Lancelotus Andreas* & cæteri omnes Proteſtantes, proprie, ſed in ſenſu cauſali & improprie, quia ſcilicet Chriſti merito iuſtitiam proprie dictam a Deo accipimus. (x) *Ibid.* Nulla neceſſaria ratio imputationis iuſtitiæ Chriſti afferri poteſt, ita ut præter remiſſionem peccatorum & iuſtitiam inhærentem, quæ utraque effecta ſunt ſatisfactionis & meriti Chriſti nobis imputati, haudquaquam opus ſit ad formalem iuſtificationis rationem conſtituendam nova illa imputatione iuſtitiæ Chriſti, imo ſi per iuſtitiam Chriſti nobis imputatam iuſti haberemur & eſſemus, proinde ac ſi propria ſit & intrinſeca ac formalis iuſtitia; Hæ incommoda ſequi viderentur, 1. ut urgent Romanenſes, Non minus iuſti cenſeri deberemus quam ipſe Chriſtus. 2. Omnes qui iuſtificantur æque iuſtificarentur; Denique ſequeretur adeo iuſtos eſſe in hoc ſæculo ac in futuro. A vero alienum eſt quod hic & alibi paſſim ab illis affirmatur Chriſtum vere & realiter per imputationem peccatorem coram Deo habitum fuiſſe: ſuſcepit quidem Chriſtus in ſe debitum ſolvendæ pœnæ noſtris peccatis debitæ, peccata tamen noſtra eorumque reatum proprie in ſe non ſuſcepit; Longe enim aliud eſt peccatum & debitum ſolvendæ pœnæ.

inherent righteouſnes, whereby we are immediately juſtified, whereby our ſins are formally purged away, may be called Chriſts righteouſneſſe onely, becauſe God puts it in us for the ſake of Chriſts ſatisfaction. (s) Chriſt is our righteouſneſſe not properly, his merit cannot be the immediate and formall cauſe of juſtification, but only the externall and procatarctick efficient. (w) That it were many ways abſurd to ſay, that *Chriſts* righteouſneſſe were imputed unto us, or that our ſins were imputed unto him. (x)

5. That

5. That the best way to conciliate St. *Paul* excluding works from our justification, and Saint *James* including workes therein, is to take St. *Pauls* workes for these of the Ceremoniall Law; also for these of nature, and of the Morall Law wrought before faith, and considered in themselves without grace: But St. *James* of the workes of grace flowing from faith. (y)

6. That faith doth justifie us not improperly by way of metonymie, as standing for Christs righteousnesse applyed unto us by the hand of faith: but properly as it is a work of grace in us, and a beginning of all other inherent graces, which flow from it as a fountaine. (z)

(y) *Ibid. lib. 4. c. 6.* Nulla alia solida *Iacobi* verba explicandi & cum *Paulo* conciliandi ratio relinquitur, quam hæc sæpius exposita *Pauli* scilicet in negotio justificationis excludere tantum opera quæ fidem præcedunt, & ex sola legis cognitione profluunt, *Iacobum* vero loqui de operibus fidem consequentibus & ex illa natis atque ab ea directis. *Ibid. l. 1. c. 4.* Opera quæ a negotio salutis & justificationis excluduntur, Rom. 4 Gal. 2. & alibi sunt legis naturæ & Mosaicæ non tantum ceremonialis, sed etiam moralis à Gentibus & Iudæis ante fidem vel gratiam Christi ex solis liberi arbitrii viribus facta quæ operantes sibi imputabant & non gratiæ Christi: Non autem opera ex fide & speciali gratiæ auxilio facta. Apostolus suam justitiã quæ ex Lege est, id est, Legalem & Iudaicam, quam ante conversionem ad fidem Christi pro justitia habuit, præ illa quæ est ex fide Christi pro detrimento habet. De omnibus vero suis tam ante quam post factis operibus loqui ibi Apostolum & omnia omnino pro damno & stercoribus habere error est crassus quorundam Protestantium: quod affirmant multi protestantes negare Apostolum simpliciter *Abrahamum* ex operibus etiam fidei justificatum esse, falsum est, sic enim B. *Paulo* contradiceret *Iacobus* disertissime contrarium asserens. Ineptas horum locorum in specie pugnantium conciliationes nihil moror. (z) *Ibid. l. 1. c. 4.* Nec possunt omnia omnino opera à causis justificationis excludi nisi excludatur fides ipsa, quam esse opus quoddam nostrum, id est, auxilio gratiæ à nobis præstitum quis neget? Errant illi Protestantes qui fidem non proprie sed correlative & metonymice accipi volunt cum illa justificari dicimur, scil. pro justitia Christi & remissione peccatorum fide apprehensis, certo Scripturam non interpretantur sed torquent, & vim fidei frigidissime exponunt illi qui sic sentiunt. Errant etiam illi qui fidem a negotio justificationis excludunt ut est opus, nam fidei actione non habitu justitiam apprehendimus, proinde fides in negotio justificationis accipienda est, ut actio & operatio.

7. That justification is rightly distinguished, *in primam & secundam:* The first consisting of the remission of sinnes, and inherent righteousnesse:

The ſecond of the continuance and progreſſe of both theſe two. (a)

8. That inherent righteouſneſſe in the godly is often ſo perfect as it fulfilleth the Law, ſo far as God requireth the Law under the Goſpell to be fulfilled; for God in the Covenant of grace commandeth nothing impoſſible (b): Sundry of our workes performed in that meaſure of grace we get from God are perfect without the ſpot of ſinne (c).

9. The queſtion of merit is but a Logomachie (d): The Councell of Trents act about

(a) Ibid. l. 4. c. 6. Perperam à Proteſtantibus rigidioribus rejicitur diſtinctio uſitatiſſima juſtificationis in primam & ſecundam, nam præter primam quæ in omnium peccatorum præcedentium remiſſione & gratiæ ſanctificationis donatione poſita eſt, neceſſario etiam admittenda & agnoſcenda eſt juſtificatio ſecunda quæ conſiſtit, in progreſſu augmento & complemento pro ſtatu viæ juſtitiæ primum donatæ, & in remiſſione illorum delictorum in quæ juſti quotidie incidunt, de hac loquitur Scriptura qui juſtus eſt juſtificetur adhuc: de Patrum ſententia quis hic dubitet? nimis igitur abſurda eſt rigidiorum Proteſtantium ſententia, qui non tantum cum cæteris rigidis Proteſtantibus a juſtificationis formali ratione manentem in nobis juſtitiæ habitum, & emanantem ex ea operum juſtitiam excludunt, &c. Juſtificatio certe actus eſt continuus, quum fit & duret, quamdiu fidei vitæ actus durent, interrumpitur, vero ſemper & toties quoties illi ceſſant Chriſtianæ pietatis officio ita poſtulante. (b) Ibid. l. 4. c. 3. Legem conſideratam non in rigore, ſed κατ' ἐπιείκειαν, ſeu pro modulo & vitibus quas in hac vita habemus, & quoad precationis gradum quem Deus fœdere Euangelico a nobis præciſe requirit, ut promiſſæ remiſſionis peccatorum & vitæ æternæ participes fiamus impleri poſſe negari non poteſt, neque debet ut recte Remonſtrantes Apol. c. 17. de Patrum ſententia dubitari non poteſt, qui Deum juſtum & bonum ſimpliciter nobis impoſſibilia præcepiſſe ſub pœna damnationis æternæ ſimpliciter negant. (c) Ibid. l. 4. c. 5. Cum Deus ſuaviter & benigne nobiſcum agere velit, nec quicquam fœdere Euangelico exigat quod vires gratiæ collatæ omnino excedat, certe minus plus rigidi & hyperbolici ſunt Proteſtantes illi qui præſtantiſſima etiam juſtorum opera peccato inquinata & æterna morte digna ex ſe quanquam per gratiam Chriſti facta eſſe contendunt. In multis, inquit Iacobus, offendimus omnes, non dixit in omnibus. Omitto alia innumera ad quæ contra ſentientes nihil reponunt præter inania effugia. Opera quæ hic a renatis fiunt ea fidei & charitatis menſura quæ fœdere gratiæ præſcribitur & nobis poſſibilis eſt, & in qua Deus gratioſe acquieſcit, a peccati macula & reatu omnino immunes ſunt. (d) Ibid l. 5. c. 4. Tota hæc diſputatio de meritis multis Theologis moderatis logomachia tantum videtur. Diſſidium, inquit Spalatenſis, in verbis eſt, ubi de meritis certant partes. Idem l. 4. c. 1. Concluſionem illam quam ponit Bellarminus in fine cap. 9. neceſſaria eſſe ad ſalutem bona opera non ſolum ratione præſentiæ, ſed etiam ratione alicujus efficientiæ, & non minus opera ad ſalutem quam fidem ſuo modo referri, admittant plurimi & doctiſſimi Proteſtantes, & diſputationem hanc inter partes plane inanem & inutilem, imo eſſe meram logomachiam non exiſtimamus.

merit

merit may be subscribed: for it speaks about merit absolutely, without expressing any proper merit of condignity: That good works merit salvation needs not be denyed: neither also that in good workes there is an improper merit of condignity, that is, a true and proper efficiency in obtaining salvation: for good works are not only the way to the kingdome, but also the true and proper efficient causes in their owne kinde, for which we obtaine the kingdome. In respect of this efficiency, and not only necessity of presence, the Fathers in an harmelesse sence call good workes commonly merits (e). These of the papists who doe vaunt most of their merits, and presse furthest Justification by workes, may well obscure, but doe not evert, as did the *Galatians*, the vertue of Christs merits. (f)

(e) *Ibid. lib. 3. c 4.* Quibusdam Protestantibus & aliis viris moderatis & pacis amantibus non omnino improbatur sententia Romanensium, qui meritum de condigno propriè sumptum simpliciter rejicientes admittunt tamen in bonis justorum operibus meritum aliquod, sed impropriè dictum, congruisse. Sed non ut Scholastici meritum illud exponunt. *Ibid. in Concil. Trident.* Absq; omni mentione meriti, vel de congruo, vel de condigno hoc tantum dicitur, si quis

dixerit hominis justificati opera bona vere non mereri vitam æternam, Anathema sit. Scil. Patres hi non ignari acerrimarum contentionum quæ in scholis agitantur de merito condigni illiusque ratione & fundamento, anceps fuit, ut de pluribus aliis, generaliter tantum & ambiguè loqui tutum & commodum esse censuerunt. *Ibid.* Sufficiat hic dicere esse meritum aliquod, & dignitatem aliquam operum nostrorum, quæ tota à dignatione divina pendeat, sed à merito de condigno propriè & exactè dicto asserendo abstineatur. *Ibid. cap. 2.* Cum Deus nec promiserit dare, nec justa promissa reddit vitam nisi bene operantibus, necesse est in considerationem aliquam veniant in rei promissæ redditione, bona opera justa conditionem requisitam præstita & rationem aliquam habeant causæ suo modo efficientis, & ut Patres loquuntur meritalis, id est, impetrantis, præsertim quum id quod redditur toties in Scripturis mercedis nomine insigniatur. *Ibid L. 4. c. 1.* Hi sunt qui veniunt ex magna tribulatione, *διὰ τοῦτο* sunt ante thronum Dei. Hæc verba clarissime demonstrant bona opera ad salutem relationem habere non ordinis tantum, ut frigide cum aliis respondet *Pareus*, qualem habet medium ac finem, Antecedens ad Consequens, Conditio sine qua non ad effectum, sed relationem etiam causalem, qualis est relatio causæ suo loco & modo efficientis. Eadem semper fuit sententia Patrum quorum plerosque etiam vocabulo meriti ad hanc efficientiam significandam usos constat, non tamen eo sensu quo hodie à multis Romanensibus usurpatur, quod autem ex *Bernardo* objicitur, bona opera esse viam regni, non causam regnandi; Næ illud valde debile est, nam negat *Bernardus* tantum bona opera esse causam propriè, & ex condigno meritoriam cœlestis regni. (f) *Ibid. l. 2. c. 9.* Romanensium plurimi sua nimia meritorum jactantia, quanquam ex Christi gratia proficientium, multum Christi gratiam obscurant, quanquam non omnino evertant, quod faciebant illi quibuscum Apostolo res fuit. Gal. 2.

CAP. 3. *Their faith in the heads of Transubstantiation, halfe Communion, adoration of the Bread, sacrifice of the Masse, prayer for the Dead, and Purgatorie.*

IN the Sacrament of the Lords Supper consider their Doctrine: Bishop *Forbes* in his booke of the Eucharist, concerning the presence of Christs body in the Sacrament teacheth:

1, That the Doctrine of *Calvine* and his fellowes in this head is very uncertaine, doubtsome, and slipperie. (*a*)

2. That the reall and substantiall presence of Christs body in the Sacrament is out of question most firmly beleeved by both sides. (*b*)

3. That Christs body in the Sacrament is received not only by our spirit, by our faith, by our understanding, but also with our very body: that it enters into us, & is received in some sence corporally, both in regard of the object, *Christs* body being received; and in regard of the subject, our body being the receiver (*c*). Yet the way of receiving is spirituall because miraculous, above the capacity of our spirit and faith, to be left unto the omniscience of God to be understood, and

(*a*) *Forbes. de Eucharist. l. 1. c. 1. paragr. 6.* Cum bona *Calvini* venia dictum esto, *Calvini* sententia, & doctrina hac de re incerta maxime, dubia, atque lubrica multis viris doctissimis semper visa est. Et abundè id à pluribus cum Romanensibus tum Lutheranis Theologis est demonstratum.

(*b*) *Ibid. paragr. 7.* Tutissima & rectissima videtur illorum Protestantium & aliorum sententia, qui corpus & sanguinem vere, & realiter, & substantialiter in Eucharistia adesse, & sumi existimant, imo firmissime credunt, sed modo humano ingenio incomprehensibili ac multo magis inenarrabili, soli Deo noto, & in Scripturis non revelato. (*c*) *Ibid. par. 2.* Qui digne hæc mysteria sumit, ille verè & realiter corpus & sanguinem Christi in se, sed modo spirituali miraculoso & imperceptibili, sumit. *Ibid. paragr. 14.* Neque etiam Protestantes illi mentem Spiritus sancti in Scripturis & patrum assequuti sunt qui illud spiritualiter recipere intelligunt solo intellectu & pura fide recipere Christi corpus, sic enim (ut *Spalatensis* verbis utar de Repub. l 5 c.6. in appendice ad *Cyrillum Alex.*) Nihil differret Sacramenti receptio à fide incarnationis, adde etiam mortis & passionis, differt tamen plurimum in effectu, quia per fidem incarnationis assequimur & corporis immortalitatem & animæ salutem, in Eucharistia vero idem assequimur: Sed in modo operandi, præter fidem qua per solum intellectum unimur carni Christi quæ est objectum nostræ fidei, ponimus conjunctionem quandam spiritualem veræ & realis carnis Christi

his

his omnipotent power to be wrought. (*d*)

4. That Tranſubſtantiation is no hereſie, (*e*) but an error of very meane quality (*f*). That it is not ſo great an errour as Conſubſtantiation (*g*). That ſince many of our Divines eſteeme Tranſubſtantiation, yea and Ubiquitie alſo to bee er-

bi de Euchariſtia eſt ſermo nos corpore ipſo noſtro recipere verum Chriſti corpus, non ſola & pura fide per intellectum ſolum, quaſi Chriſtus nobis uniretur tanquam objectum noſtræ potentiæ intellectivæ, ſed vere & proprie etiam corpore ipſum Chriſti corpus recipimus, non tamen per os & trajectionem in ſtomachum, ſed modo nobis ignoto & penitus miraculoſo, quo in comeſtione ipſa & concoctione panis, & vini verum Chriſti corpus noſtro etiam corpori communicetur, ſed quomodo in particulari id fiat, ne fidei quidem noſtræ eſſe revelatum. Itaque nos Chriſti corpori corporaliter in Euchariſtiæ ſumptione uniri, poteſt habere duplicem ſenſum, alter eſt, Corpus ipſum Chriſti materiale per os noſtrum in ſtomachum trajici: alter vero, Nos corpore etiam noſtro & non ſolo intellectu ac ſpiritu ſi digne accedamus verum Chriſti corpus recipere non per os & ſtomachum, ſed alia viâ ſoli Deo notâ, quam ideo ſpiritualem vocamus. Primum illud corporaliter non eſt admittendum, quia jam non eſſet modus occultus & ſoli Deo notus, alterum vero corporaliter omnino eſt in *Cyrillo* admittendum, quod & objective & ſubjective intelligitur ita, ut corpus Chriſti ſit receptionis objectum, & corpus noſtrum hujuſmodi receptionis ſubjectum, non ſolum ſpiritus aut intellectus, ita ut corpus Chriſti ſit in nobis non ſolum objective, ſed etiam ſubjective, modo tamen ſpirituali divino & ineffabili. *He clearers this more cap. 4. parag. 7. from epiſtage of his much commended* Barneſius *in theſe words*. De Tranſubſtantiatione non eſt litigandũ cum iis qui admittunt realem corpoꝛis Chriſti præſentiam in Sacramento, ita ut Chriſti corpus cum pane intret in os, & manducetur non ſolum ſpiritualiter fide cordis, ſed etiam ſacramentaliter fide oris, juxta illud *Auguſtini*, Qui ait, nos in Euchariſtia teſum fideli corde & ore ſuſcipere. (*d*) *Ibid. lib. 1. cap. 1. par. 24.* Modum fatemur cum Patribus eſſe ineffabilem, inexplicabilem, inexquiſitum, ut *Cyrillus* vocat, hoc eſt non inquirendum, non indagandum, ſed ſola fide credendum, imo vero nec fidei noſtræ eſſe revelatum quomodo in particulari id fiat. (*e*) *Ibid. lib. 1. cap. 4. in titulo.* Oſtenditur nec Tranſubſtantiationem, nec Conſubſtantiationem hæreſes eſſe. *Paragr. 5. Hookerus* licet & Tranſubſtantiationem & Conſubſtantiationem improbet, pro opinionibus tamen ſuperfluis habet. *And in* Spalato *his words*, Fateor neque Tranſubſtantiationem, neque ubiquitatem hæreſin ullam directe continere, ac propterea qui eas tenent & aſſerunt, non ſunt tantum hæretici à Catholicis reputandi. (*f*) *Ibid. paragr. 3. Lutherus* ſcribit in maiore confeſſione ſe hactenus docuiſſe & adhuc docere parum refeire nec magni momenti quæſtionem eſſe, Ivequis panem in Euchariſtia manere, ſive non manere, ſed Tranſubſtantiari credat. Hæc ille cum *Paulo* pacatior eſſet, eius viri inconſtantiam in aliis ſcriptis non excuſo. (*g*) *Ibid. paragr. 5.* Longius conſubſtantiatorum quam tranſubſtantiatorum ſententiam à verbis Chriſti recedere, ſive litera ſpectetur, ſive ſenſus, Calviniani communiter affirmant.

cum anima & corpore etiam noſtro, quam melius vocare non poſſumus quam Sacramentalem, quod ait *Cyrillus* nos corpori Chriſti corporaliter uniri ſignificat certe, u-

rors, præter-fundamentall (*h*) which may bee well tolerated. And notwithſtanding whereof Communion in preaching, praying, and Sacraments may well be kept with the *Lutherans*, as brethren in Chriſt (*i*): Why ſhould not the like charity bee transferred to the Doctrine of Tranſubſtantiation (*k*) which *Luther* when hee was in a right and peaceable mood profeſſed to bee a Tenet not to be ſtood upon, (*l*) for it is contrary to no Article of faith, (*m*) nor to any ground of nature: It imports no contradiction, nor any thing impoſſible (*n*). That dimenſions be penetrate; That one bodie be in mo places at once; That mo bodies ſhould bee in one place; That accidents ſhould bee without a ſub-

(*b*) *Ibid. paragr.* 5. *In* Paræus *his words*, Stipulas & ligna intelligit Apoſtolus dogmata non plane hæretica, impia, blaſphema non cum fundamento pugnantia, ſed erronea, vana, curioſa, quæ ſi ſint credere quod cœtus Chriſti ubique ſit, quod in pane ſit & oraliter manducetur. Non ſunt igitur hæc dogmata hæretica, & cum fundamento doctrinæ ſalutaris pugnantia. (*i*) *Ibid. paragr.* 5. Porro qui in uno tantum doctrinæ capite eoque fundamentum directe non concernente diſſentiunt, eos charitatem nequaquam abrumpere, ſed pacem colere omni modo convenit. *And from the Polonick Synod, reconciling Lutherans and Calviniſts; as they are called,* Illorum Eccleſias Chriſtiano amore proſequamur & Orthodoxos fateamur, extremumque vale dicamus, & altum ſilentium imponamus omnibus rixis, diſtractionibus, diſſidiis, ad hæc recipimur perſuaſuros nos omnibus, atque invitaturos ad hunc Chriſtianum conſenſum amplectendum, ædendum & obſignandum præcipue auditione verbi, frequentando tam hujus quam alterius confeſſionis cœtus, & Sacramentorum uſu. (*k*) *Cap.* 4. *paragr.* 5. *In* Spalato *his words*, Credat qui vult panem tranſubſtantiari in Chriſti corpus, & vinum in ſanguinem, credat qui vult corpus Chriſti ſub ubiquitate coniungi pani Euchariſtico, ego neutram credo; illi qui credunt ſuo tempore ſuæ credulitatis accipient confuſionem, Cum his ego in reliquo Catholicis communicare, & volo & debeo, non enim levi de cauſa faciendum eſt ſchiſma, ſed in eorum erroribus nolo communicare. (*l*) Vide *ſ.* (*m*) *Lib.* 1. *cap.* 4. *par.* 6. *In* Spalato *his words*, Non tamen errores hi ſunt in fide, quia nulli fidei articulo ſunt contrarii. (*m*) *Libr. cap.* 2. *paragr.* 1. Nimis audacter & admodum periculoſe negant Proteſtantes multi Deum poſſe tranſubſtantiare panem in corpus Chriſti, id quidem quod implicet contradictionem non poſſe fieri concedunt omnes: Sed quinam particulari nomine evidenter conſtat quæ ſit uniuſcujuſque rei eſſentia, ac proinde quid implicet ac non implicet contradictionem, magnæ profecto temeritatis eſt Deo ſimiles præſcribere. Placet nobis ruſticium Theologorum Vitebergenſium qui aſſerunt Potentiam divinam tam aptam poſſe in Euchariſtia ſubſtantiam panis & vini in corpus & ſanguinem Chriſti commutare.

jects,

ject; all this is not onely possible, but hath actually beene oftentimes already, for the body of Christ in his birth, in his resurrection, in his ascention, and when he came to his Disciples *Januis clausis*, did penetrate the dimensions of other bodies, and was in the same place with them: The body of *Ambrose* was in two places at once; Light in the first three dayes before the Creation of the Sunne, was an accident without a subject. (o)

5. That many poynts of our faith are of greater difficulty to beleeve then Transubstanti-

(o) *He striveth to prove all this by divers authorities, at last he bringeth in* Casus the Philoso-

pher, Audiatur etiam si libet, benigne lector, *Joan. Casus Anglus in Comment. Physic. lib.* 8. Non, inquit nego quin divina potentia fieri possit ut unum numero corpus in locis pluribus simul existat, cum constat virtute divina corporum penetrationem posse fieri, quod manifeste probat, duo corpora posse esse in eodem loco: quare a pari, non minus possibile per eandem virtutem unum corpus in locis pluribus contineri. De priori parte nemo Christianorum dubitat qui credit Christum illaeso virginis utero natum, clauso sepulchro resurrexisse, ad Discipulos obseratis fortibus intrasse, & ascendentem ad patrem cœlum penetrasse. De altera vero parte quis negare debet, si placeat Divinæ Majestati potentem virtutis manum Petro porrigere, ut supra aquas inambulet, & divo *Ambrosio* ut eodem instanti Divinis rebus Mediolani assistere, & Turonibus exequiis divi *Martini* episcopi interesse dicatur, si *Ambrosio* viro fide digno, & narranti credamus. Neque est quod hinc concludas contradictionem in Deo, quæ enim potest esse in infinito contradictio? si rationem ergo non videas, ne statim exclames ut soles, hæc fabula est, fieri non potest: imo sine contradictione Deus efficere potest ut unum idemque numero corpus in duobus simul subsistat locis, aut duo in uno: Qui enim omnia ex nihilo finxit, efficere potest ut corpus clauso sepulchro, non per angelos, ut ais, remoto lapide, surgat; & clauso ostio, non cedente ut somnias, ad Discipulos intraret. Hæc ille quem uno ore laudant mirifice plurimi tum Theologi, tum Medici, & Philosophi Oxonienses, ut videre est in operis initio. Viri moderationem commendo: sæpe etiam est oliter verba opportuna loquutus. *Ibid. parag.* 11. Accidentia per divinam omnipotentiam extra omne subjectum posse existere putavit *David Gorlæus* Ultrajectinus *in suis Exercit. Physicis*, quin & extitisse ait, videri deduci ex historia creationis, nam prima lux in nullo erat subjecto,

ation:

ation (*p*): That it is againſt charity; yea, againſt verity to call Papiſts Capernaitick eaters of Chriſts fleſh (*q*): That not onely the Latine Church, but alſo the Greek, for many ages, hath believed Tranſubſtantiation; That it is raſhneſſe in *Chemnitius* and *Morton* to deny this; (*r*) Yea *Cyril*, Patriarch the other yeare of *Conſtantinople*, perſecuted by the papiſts even unto death for his Orthodox Doctrine, oppoſite to Tranſubſtantiation, is railed upon by our men in the words of a Jeſuite one *Arcudius*. (*ſ*)

6. Doctor *Forbes* profeſſeth his admiration: That *Morton*, or any Engliſh Biſhop ſhould count Tranſubſtantiation an intollerable difference, hindring reconciliation, it being but

(*p*) *bid. parag.* 14. Certe haud pauca firmiter credimus omnes, quæ ſi ratio humana conſulatur, non minus impoſſibilia eſſe, & contradictionem manifeſtam implicare videntur quam ipſa Tranſubſtantiatio. (*q*) *Lib.* 1. *cap.* 4. *parag. ult.* Ob hanc ſententiam de orali indignorum manducatione corporis Chriſti ſobrie & modeſte defenſam, quod a pleriſque cum Lutheranis tum Romanenſibus fit, nolim illos infamari ut Capernaitas carnivoros, *αἱματοφάγους*; Hæc enim convitia, ut nihil veri in ſe habent, ita ab omni Chriſtiana charitate aliena ſunt, ac proinde ab illis abſtinendum eſt, ſi Deum, ſi veritatem & unitatem Eccleſiæ amamus. (*r*) *Ibid. cap.* 4. *par.* 2. Certum eſt recentiores Græcos a Tranſubſtantiationis opinione non fuiſſe, nec etiamnum eſſe omnino alienos, hoſce autem omnes pietatis Chriſtianæ cultores, hæreſeos aut erroris exitialis damnare, magnæ profecto temeritatis eſt & audaciæ. *Ibid.* Dicti omnes Græci in ſuis opuſculis Tranſubſtantiationem confitentur, & in Concilio Florentino non fuit quæſtio inter Græcos & Latinos, ut *Chemnitius* aliique multi Proteſtantes affirmant, An panis ſubſtantialiter in Chriſti corpus mutaretur, ſed quibuſnam verbis illa ineffabilis mutatio fieret. *Ibid* Non poſſum non mirari quomodo *Thomas Mortonus* neget *Hieronymo* Patriarchæ Tranſubſtantiationem creditam fuiſſe. Ante paucos annos cum hac de re ego cum Epiſcopo Dyrrachienſi, viro certe non indocto, conferrem, Tranſubſtantiationem clariſſime confitebatur. (*ſ*) Vnde *Petrus Arcudius* in Præfatione operis ſui ad Poloniæ Regem, Non deſtiterunt, inquit, illi hæretici vexare infœlices Græcos, dum quendam *Cyrillum* pſeudo-Patriarcham Alexandrinum Calvinianæ furiæ alumnum, ſoluta Turcarum Imperatori pecunia, Græcis alterum Anti-Papam obtuſerunt, Is quamvis genere, nomine, habituque ſit Græcus, alterius tamen gentis nefaria dogmata toto pectore hauſit.

a queſtion

a queſtion rather modall then reall. (t)

Anent communicating in one kinde, He profeſſeth many caſes, wherein it is lawfull to uſe the Bread alone without the Cup, (u) and that the Church of *Rome* is in no caſe to be condemned for depriving the people of the Cup in their moſt ſolemne Communions. (x)

Concerning the Conſecration, he telleth us, That the conſecratory words muſt not be directed to the people for their inſtruction (y) That if the words of the inſtitution be only explained and applyed to the preſent purpoſe, as the faſhion is in many Proteſtant Church, there is no Sacrament at all celebrate. Except the conſecratory and myſtick prayers, ſuch are uſed in the old Miſſalls, be uſed upon the elements, for incalling of the Spirit of God to employ his om-

(t) Ibid. parag. 2. *Non levis ſubit animi meum admiratio, quando apud* Thomã Mortonum *Epiſcopum Eccleſiæ* Anglicanæ *legi, nimirũ Proteſtantium eam moderationem placere poſſe de diſcrepantibus ſuper modo præſentiæ corporis Chriſti in Sacramento ſententiis, ut ſectam* Romanam *vel tolerabilem vel reconciliabilem eſſe exiſtimet, præſertim cum quæſtio tantum ſit de modo, atque proinde tota controverſia hac de re inutilis & inanis ſit.*

(u) Lib. 2. c. 1. He ſheweth this by ſundry authorities eſpecially by *Cauſabone* in theſe words, *Speciales tantum caſus hic ſemper excipimus in quibus alteram ſpeciem ſufficere non admodum contentioſe negamus.* And in theſe words of Vorſtius, *Status quæſtionis eſt an ordinarie in cœtu fidelium, & ubi nullum eſt neceſſarium impedimentum utráque Sacramenti ſpecies omnibus communicantibus adminiſtranda ſit, ſpeciales tamen caſus hic ſemper excipimus in quibus alteram ſufficere poſſe non contenſioſe negamus.* Ibid. parag. 7. & 8. *Legatur integer ille tractatus* Caſſandri, *lectu enim dignißimus eſt, ubi docet, Quod aliquando in antiqua Eccleſia in altera tantum ſpecie Euchariſtia data ſit ſed tantum privatim & extraordinem, & non ſi neceſſitate impellente.* Ibid. *de extraordinaria infirmorum, abſtemiorum, infantium, peregrinorum. Domeſtica item & privata communione hic non loquor.*

(x) Ibid. l. 2. cap. 2. parag. In *Caſſander* his words, *Optimos quoſq; & ſiderio calicis teneri, ſed pleroſque expetendo non rectam rationem ſequi, quod illum ſimpliciter à Chriſto præceptum atq; adeo neceſſarium exiſtimant ut nullo tempore in altera ſpecie verum Sacramentum corporis Domini præberi poſſet, quæ perſuaſio illis facile & damnandæ Eccleſiæ* Romanæ, *& ab ea deficiendi occaſionem præbet.* Ibid. ſpeaking of the popiſh cuſtome in *Vicebus* his words, parag. 8. *Non impugnantes nec ulla modo contendentes, aut condemnantes, aut improbe ridentes, ſed & qui bonã, conſulentes, & quidem ita tulerunt tempora noviſſima in bonam & meliorem partem interpretantes pro aliorum infirmitate, ignorantia & meticuloſitate, aliqua ſufferentes.*

(y) L. 2. cap. 2. parag. 1. *Verba quibus conficitur Euchariſtia debere eſſe vere conſecratoria, non concionalia tantum i. non tantum dici debere ad populum inſtituendum, ſed etiam imo potius ad Euchariſtiam conſecrandam fatentur omnes ſaniores Proteſtantes.*

nipotency in making a converſion of them into Chriſts body and bloud (z)

For extenuating the controverſie which wee have with the Papiſts about their Idolatrous proceſſions, He learneth us to approve of the old cuſtome of reſerving the Sacrament in a repoſitory, and carrying it through the ſtreets to the ſick, and to others who were not preſent at their publike celebration. (aa)

The giving of the bread unbroken, the mixing of wine with water, the uſing of unleavened Waters, and ſuch like, ſeeme to him but ſmall ceremonies not to be ſtood upon. (bb)

Concerning the Adoration of the bread, the vileſt Idolatry, that any Proteſtant layeth to the charge of the Church of *Rome*. He teacheth us, That we are injurious to challenge the Papiſts of Bread worſhip, or of any Idolatry in the Sacrament. (cc) That it is lawfull to lift the hat to the Elements, (dd) That

(z) Ibid. parag. 3. In *Spalato* his words. *Aliæ vero à Calvino reformatæ Eccleſiæ ſi ſola concione & miniſterii autoritate conficiunt Euchariſtiam nullis ſpecialibus adhibitis precibus ſacramenti conſecratoriis, ego plurimum ſuſpicor eas veram Euchariſtiam non habere neque video quam excuſationem adferre poſſint, cur antiquas aut non accipiant aut non immutent, in partibus ſaltem eſſentialibus Liturgias, & præſertim Eccleſiæ Latinæ antiquiſſimæ.* Item parag. 1. *Non ſolis illis verbis Chriſti conſecrationem fieri exiſtimat, ſed etiam myſtica prece qua ſpiritus ſancti adventus imploratur ſuper elementa ſanctificet.* (aa) Lib 2. c. parag. 4. *Negari non poteſt in veteri Eccleſia obtinuiſſe reſervationem Euchariſtiæ privatim domi ab ipſis fidelibus, quod multa patrum loca clare evincunt vide* Bellarminum. *Deinde etiam morem veterem fuiſſe ut ſacramentum à ſacerdote in paſto-forio, vel pixide publice obſervaretur ob delationem ad abſentes aut infirmos; Sed publica illa obſervatio & delatio ut non ubiq;, ita nec ab omnibus recepta fuit, atq; ubi obtinuit pro more libero non neceſſario habebatur. Hic mos neutiquam damnari debuit.* (bb) Ibid. parag 6. *Alias queſtiunculas de pane fermentato & azymo, de vino aqua temperando in ſacro calice, & de fractione panis omitto. Parum enim momenti in his ſitum eſt, neque ob hujuſmodi minoris momenti lites Eccleſiæ pax turbanda eſt.* (cc) Ibidem parag. 10. *Perperam* artolatreia, Romanenſibus à plerisq; proteſtantibus objicitur, & illi Idolatriæ craſſiſſimæ ab his inſimulantur; *Cum plerique* Romanenſes *ut & alii fideles credant panem conſecratum non eſſe amplius panem ſed corpus Domini unde illi panem non adorant, ſed tantum ex ſuppoſitione licet falſa non tamen hæretica & cum fide directe pugnante Chriſti corpus, quod vere adorandum eſt, adorant,* & parag. 11. *Adorationem elementorum ſeu ſpecierum negare* Romanenſes *fatetur Epiſcopus* Roſſenſis, & parag. 13. *Reſpondeo, inquit* Spalatenſis, *me nullum Idololatricum crimen in adoratione, ſi recte dirigatur intentio, agnoſcere. Qui enim docent panem non amplius eſſe panem illi profecto panem non adorant, ſed ſolum Chriſti corpus vere adorabile adorant ex ſuppoſitione licet falſa.*

Bellar-

Bellarmines propoſition attributing to the elements a religious worſhip of a lower degree, muſt be granted. (*ee*) That divine *Latria* is not any wayes given by the Papiſts to the Bread. That *Bellarmine* in the ſame reſpect making this kind of worſhip reflect upon the elements is ſingular, and his opinion is diſclaimed by the reſt (*ff*) To give outward adoration in the Sacrament to Chriſts Body their moſt preſent, To adore with our body the bleſſed Body of Chriſt, which we with our very body doe receive, is not only lawfull but neceſſary. (*gg*) Who refuſe this outward adoration, they miſſe all benefit of Chriſts death. (*hh*) That the queſtion is rightly here ſtated by *Bellarmine*. Whether Chriſt in the Euchariſt is to bee adored, which ſober Proteſtants doe grant, but rigid ones by huge errour deny, declaring by this deniall their miſbeliefe of Chriſts preſence there. (*ii*)

(*ee*) Ibid. parag. 10. *Quod ad primam aſſertionem* Bellarmini *attinet; de ſymbolis venerandis cultu quodam minori, admittimus.*

(*ff*) Ibid. parag. 13. *Quod* Spalatenſis *affirmat parum ſibi conſtans, doctos plurimos in Eccleſia* Romana *nedũ rudẽ plebem adorare, id quod vident ſeu ſi vis ſpecies panis: ſententia iſta pluribus doctioribus Romanenſibus diſplicet, neque audet* Bellarminus *ipſe, quẽ ibi oppugnat* Spalatenſis *eam aperte defendere.* And yet ere he cloſe, he commeth up to the adoration of the Euchariſt for the preſence of Chriſt therein, as the Arke was adored of old, or the humanitie of Chriſt is adored now for the preſence of the Godhead therein. In theſe words, parag. 17. *Duplex adoratio definitur. Altera qua Deum ipſum proſequimur; Altera, qua præſcripta ſigna & myſteria divina, Iuxta illud Adorate ſcabellum pedum ejus quod plerique de arca, fœderis intelligunt. Alii de humanitate Chriſti interpretantur. Aut ſi eandem ubiq; adorationem eſſe cenſent, potrimus dicere adorandam eſſe carnem Chriſti quãvis creatura ſit propter conjunctam divinitatem, adorandam Arcam fœderis propter divinæ Majeſtatis præſentiam, quia Deus ipſe pollicitus eſt ſe affuturum. Ad quem modum etiam Euchariſtiam poſſumus adorare propter ineffabilem & inviſibilem, ut ait* Auguſtinus, *Chriſti gratiam conjunctam. Non venerantes id quod videtur & tranſit, ſed quod creditur & intelligitur. Hæc de adoratione.*

(*gg*) Ibid. parag. 7. *Quod ad adorationem hujus ſacramenti attinet, cum qui digne ſumit ſacra ſymbola vere & realiter corpus & ſanguinem Chriſti in ſe corporaliter modo tamen quodam ſpirituali & imperceptibili ſumat, Omnis digne communicans adorare poteſt, & debet corpus quod recepit.*

(*hh*) Ibid. parag. 7. *Nemo carnem Chriſti manducat, niſi prius adoraverit.*

(*ii*) Ibid. parag. 10. *Status queſtionis non eſt niſi an Chriſtus in Euchariſtia ſit adorandus, ſed de hoc proteſtantes ſanioves non dubitant.* Ibid. parag. 8. *manifeſtum eſt rigidiorum proteſtantium error, qui negant Chriſtum in Euchariſtia adorandum niſi adoratione interna & mentali, non autem externo aliquovis adorativo ut genuflexione aut alio quovis conſimili corporis ſitu, hi fere omnes male de præſentia Chriſti in ſacramento ſentiunt.*

This was the man who penned our *Perth* Article concerning geniculation, what hee intended to bring into our Kirke by this ceremony, it is apparant by theſe Doctrines.

Concerning the Sacrifice of the Maſſe, He honours the abominable Miſſall with the ſtile of the Liturgie of the Latine Church. (*k k*)

Neither doth hee refuſe the name of the Maſſe it ſelfe, or the Sacrifice, or the Oblation: Yea, he is no better then *Pocklington* who maketh *Andrew's* profeſſe that nothing in the Sacrifice of the Maſſe doth diſpleaſe him but Tranſubſtantiation. (*l l*)

Howſoever he confeſſeth that there be nothing in Scripture proving, *Melchizedeks* Oblation of Bread and Wine to God. (*m m*)

Yet hee telleth us that the harmonious conſent of the Fathers muſt here be embraced, who teach that *Melchizedeke* in his feaſting *Abraham*, did offer up to God a Sacrifice of Bread and Wine, and in this was a type of Chriſt in his laſt Supper. (*n n*)

That in the holy Communion the Bread is offered up in a true ſacrifice to God. (*o o*)

(*k k*) L. 3 cap. 1. parag. 8. *In Liturgia autem Latinæ Eccleſiæ cum ante conſecrationem dicunt ſuſcipe ſancte Pater.*

(*l l*) L. 3 cap 1. parag. 2. 3. *A miſſæ nomine non abhorrent Proteſtantes ſaniores, Nam in rituali Eccleſiæ* Anglicanæ *legere eſt Chriſti Miſſam* Michaelis *Miſſam; neque etiam à nomine oblationis & ſacrificii, & immolationis, abhorrent. Epiſcopus* Elienſis *contra* Bellarminum, *Vos tollite de Miſſa veſtram tranſubſtantiationem & non diu lis erit de ſacrificio.*

(*m m*) Ibid. parag 4. *Panem & Vinum in Miſſa Deo offerri Scriptura clare & diſerte non docet, ex loco famoſo* Gen. 14 18 Melchizedek, *obtulit Panem & Vinum, & erat Sacerdos Dei altiſſimi fatetur ingenue* Cajetanus *in locum.*

(*n n*) Ibid. l. 3. parag 4. *Sed Patres magno conſenſu, qui non eſt ſpernendus, affirmant* Melchizedek *Panem & Vinum non tantum protuliſſe & exhibuiſſe* Abrahamo *ad alendum exercitum ſed Deo primum quem præclariſſimæ victoriæ autorem agnoſcebat uſitato more obtuliſſe, ac proinde Chriſtum cujus ille figura fuit in inſtitutione Euchariſtiæ idem egiſſe, teſtimonia Patrum tum Græcorum tum Latinorum magno ſtudio collegit poſt alios* Bellarminus *idcirco illis recenſendis nos ſupersedemus.*

(*o o*) Ibid. parag. 8. *Dicimus licet ex Scriptura clare & dilucide evinci non poſſit Panem & Vinum in Miſſa offerri Patres tamen paſſim hoc docere ut conſtat ex* Irænæo, *& aliis fere innumeris; negari non poteſt quin Deo ſpecialiter offeratur imo adhuc offertur ut benedicatur ut commendatur, fit igitur ibi quodam modo ſacrificium panis qui offertur Deo, & circa quem ex Chriſti inſtituto tot myſtica verba dicuntur, & ritus ſacri peraguntur ut recte* Caſſalius *de ſacrificio Miſſæ* l. 1. cap 2.

That

That Chriſts body alſo is there offered up in an unbloudy Sacrifice. (*pp*)

Yea in a propitiatory ſacrifice. (*qq*)

And that not only for the good of the ſoules both of the living and the dead; But alſo for the obtaining of peace, plenty, faire weather, and many other temporall bleſſings. (*rr*)

That we wrong the Papiſts in challenging them for teaching the *Opus operatum*, of the Maſſe to bee profitable. (*ſſ*)

And yet he grants they teach the great good which floweth from the work it ſelfe in the midſt of the wickedneſſe both of Prieſt and people. (*tt*)

Finally, he would have us to believe that the worſt of the popiſh opinions in theſe points are no Hereſies nor impious errours contrary to faith. (*uu*)

(*pp*) Ibidem *Dicunt ſæpiſſime Patres in Euchariſtia offerri & ſacrificari ipſum Chriſti corpus ut ex innumeris fere locis conſtat.* Ibid. parag. 18. In *Barneſius* his words, *Recte tamen in Miſſa dicitur offerri & ſacrificari & admittitur in hoc ſenſu ſacrificium incruentum.*

(*qq*) Lib. 3. cap. 2. *Miſſam non tantum eſſe ſacrificium Euchariſticum ſed etiam hilaſticum ſeu propitiatorium ſano ſenſu dici poſſe affirmant* Romanenſes *moderatiores.*

(*rr*) Ibid. parag. 6. *Sacrificium hoc Cœnæ non ſolum propitiatorium eſſe ac pro peccatorum quæ à nobis quotidie committuntur remiſſione offerri poſſe, modo prædicto, corpus Dominicum ſed etiam eſſe impetratorium omnis generis beneficiorum, ac pro iis etiam rite offerri, licet Scripturæ diſerte & expreſſe non dicunt, Patres tamen unanimi conſenſu ſic intellexerunt Scripturas, quemadmodum ab aliis fiſe demonſtratum eſt, & Liturgiæ omnes veteres non ſemel inter offerendum præcipiunt orandum pro pace, pro copia fructuum & pro aliis id genus temporalibus beneficiis ut nemini ignotum eſt.* (*ſſ*) Ibid. parag 8. *Perperam ſcholaſticis doctoribus aliiſque* Romanenſibus *affingitur quaſi docuerint, vel adhuc doceant opus ſacerdotis in Miſſa valere coram Deo ex opere operato ſine bono motu utentis, hoc eſt, etiamſi nec ſacerdos nec populus ſuum opus, hoc eſt, veram fidem adjungant.* And in the ſame place in *Caſſander* his words, *Imo ore, inquit, omnes hodie Eccleſiaſtici ſcriptores clamant falſo Eccleſiam* Romanam *accuſari quod doceat Miſſæ actionem ex opere operato, hoc eſt, ex opere externo quatenus id à ſacerdote fit, mereri aliis remiſſionem peccatorum pro quibus applicatur.* (*tt*) Ibid. *Tantum docent ſacramentum virtutem ſanctificandi obtinere non ex opere operantis i. dignitate & merito celebrantis miniſtri: ſed ex opere operato h. e. ordinatione ipſius Chriſti hanc ſacram actionem inſtituentis. Sacrificium inquit* Bellarminus *ſimile eſt orationi quod attinet ad efficientiam Oratio enim non ſolum prodeſt oranti ſed iis etiam pro quibus oratur.*

(*uu*) Lib. 3 cap. 2. parag. 1. *Sententia quam multi hodie* Romanenſes *tuentur, ut ut falſa ſit, hæreſeos tamen aut erroris impii cum fide pugnantis minime damnanda eſt.*

Laſtly, Anent purgatory wee are taught That the popiſh errours here are not hereticall, not impious, not ſuch for which any ought to be excluded from our communion. (xx)

That after death there is a third temporall place for the receiving of theſe ſoules who have departed in ſome ſins, not fully forgiven beſide the two everlaſting Manſions of extreame miſery, and ſupreame bleſſedneſſe. (yy)

That theſe ſins are remitted by the meanes of the prayers of the living for the dead, both private and publike, eſpecially theſe which are ſaid in the Liturgie at the Altar in the communion. That ſuch prayers and almeſdeeds of the living are profitable to relieve the dead from ſome ſinnes, and ſome degree of miſerie. (zz)

(xx) De Purgatorio cap. ult. parag. 16. *Ad controverſiam hanc de Purgatorio tollendam aut, ſaltem minuendam proteſtantes quibus iſta opinio impugnabatur, & quidem jure, tamen hæreſeos, aut impietatis apertæ ne damnent.* Ibid. parag. 12. in *Spalato* his words, *Sed neque proteſtantes poſſunt tanquam hæreticos damnare, & à communione ſita quantum in ipſis eſt repellere Pontificios licet purgatorium & indulgentias moderatius retineant, in his proculdubio errant, ſed non contra fidem, exceſſus hic non defectus, neq; per hos falſos articulos ulli vero articulo ſit injuria.* (yy) Ibid. c. 3. parag. 9. *Citant contra purgatorium plerique omnes Proteſtantes atq; etiam nonnulli moderatiores* Romanenſes *locum ex authore hypogneſt con, ſed locus ille ad rem parum videtur facere. Loquitur enim author ille de locis æternis (at vere* Romanenſes) *qui omnibus vere catholicis confitentibus duo tantum ſunt cœlum ſc & gehenna. Similiter intellig ndus eſt locus ille. (Nullus relictus eſt medius locus ut poſſit eſſe niſi cum diabolo qui non eſt cum Chriſto) non hic negari ſimpliciter certum locum temporaneum poſt hanc vitam, Conſtare poteſt non tantum quod ente Chriſti paſſionem animas fidelium veteris Teſtamenti in ſinu* Abrahæ 1. *in loco à gehenna diſtinctiſſimo & remotiſſimo atq; etiam extra ſanctuarium cœli exiſtimaverit autor; ſed etiam quod, cum plurimis patrum aliis, in ſecretis receptaculis quietem a unarum juſtorum poſt exceſſum ſuum collocaverit.* Ibid. parag. 10. Auguſtinus ſecutus plurimorum patrum ſententiam, *animas juſtorum uſque ad diem reſurrectionis corporum in ſinum* Abrahæ, *vel in quibuſdam abditis & ſecretis receptaculis extra cœlum beatorum requieſcere affirmat, aut certe de loco ambigit.* Ibidem parag. 19 Thomas Bilſonus *oſtendit ex Scripturis ex patribus, ex* Calvini *locis juſtorum animas ante diem judicii in ſupremum cœlum, ubi Chriſtus ad dextram patris ſedet, non admitti neque plena gloria & beatitudine frui non ſolum non extenſive, ut volunt* Romanenſes, *ſed neq; intenſive.* Ibid. c. 1. parag. 20. *Conceſſo quod multi patres & viri quidam hujus ſæculi doctiſſimi & moderatiſſimi ut probabile admittunt fideles aliquos poſſe & ſolere ex hac vita decedere cum peccato aliquo, vel etiam aliquibus levioribus hic non remiſſis, ſed in vita futura poſt mortem interceſſione Eccleſiæ remittendis, moriuntur nihilominus in Domino & in gratia Chriſti ſtatimque à morte ad quietem & requiem cæleſtem abeunt, majorem interim beatitudinis gradum in die viſionis Dei claræ & plenæ ardentibus votis expetentes, & cum plena fiducia, ut plurimum expectantes.* (zz) Cap. 3 parag. 23. *peccata etiam quædam levioria in hac vita quoad culpam & pœnam forte non remiſſa, poſt mortem re-*

That

That such prayers, though not enjoyned by Scripture, yet according to Apostolike tradition by *Christians* in all times and in all places used, are not to be neglected, for they are truly profitable for the departed souls. (*aaa*)

That it was a part of *Aerius* his heresie to deny the profitable use of these prayers for the dead. (*bbb*)

That the Church of *England* was inconsiderate to scrape out these prayers for the Dead from King *Edwards* first Liturgie by the advice of *Bucer*. (*ccc*)

That the Church of *England* would doe well to restore, with many other things which they want, this

mitti per intercessionem Ecclesiæ in precibus publicis, ac præsertim illis quæ fiebant in tremendorum mysteriorum celebratione, & per orationes factas ac oblationes seu eleëmosynas pro illis datas a privatis, censuerunt plurimi patrum quibus suffragantur etiam multa Concilia vetustissima

Ecclesiæ consuetudo nemini temere spernenda aut rejicienda nisi Scripturis aperte adversetur, quod hac in re difficillimum est demonstratu. Communi protestantium responsio minime satisfacit pleriſq; patrum locis ut cuivis ea vel leviter inspicienti perspicuum est. Multo magis ingenue Græci, manifestum, aiunt, cuivis est remissi nam peccatorum nonnullis vita functis concedi, quonam vero modo an per punitionem & quidem illam per ignem, &c. And in *Spalato* his words, Parag. 26. *Non esset absurdum fateri peccata leviora si quæ in hac vita quoad culpam remissa non sunt post mortem remitti, idque paulo post obitum dum pie & religiose exequiæ Ecclesiasticæ peraguntur virtute Ecclesiasticæ intercessionis in precibus publicis ac præsertim illis quæ fiebant in sacræ Liturgiæ celebratione.* (*aaa*) Cap. ult. parag. 16. *Orandi & offerendi pro defunctis antiquissimus & in universa Christi Ecclesia ab ipsis fere Apostolorum temporibus receptissimus, ne amplius à Protestantibus ut illicitus vel inutilis rejiciatur, revereantur veteris Ecclesiæ judicium & perpetuo seculorum serie confirmatam praxin agnoscant & religiose deinde hunc ritum, licet non ut absolute necessarium, seu lege divina imperatum ut licitum tamen atq; etiam utilem, simulque universæ Ecclesiæ probatum, tum publice, tum privatim usurpent, ut orbi Christiano pax tam optata omnibus viris doctis & probis exoptata tandem redeat.* Ibid. c. 3. parag. 26. In *Spalato* his words, *Hæc quæ dixi de remissione culpæ alicujus venialis post mortem per Ecclesiæ intercessionem admitti possunt, & sua non carent probabilitate ut sic Ecclesiæ preces pro defunctis utiles esse & non otiosas asseramus, quatenus ex Apostolica institutione mos ille Ecclesiæ orandi pro defunctis, ut fatetur* Chrysostomus *& valde probabile videtur, promanasse dicitur.* Ibid. parag. 27. *Ecclesia aut. m universa hunc ritum non solum licitum sed etiam defunctis aliqua ratione utilem esse credidit, & religiosissime, ut si non ab Apostolis saltem à Patribus antiquis traditum semper observavit quod ex innumeris Patrum locis patet: concedatur hunc morem licitum atque etiam utilem piæ vetustati semper visum & universalissime in Ecclesia semper receptum.*

(*bbb*) Ibid. c. 3. parag. 12 *Dogma adversarium* Aerii *orationes & oblationes pro defunctis damnantis fuisse damnatum ex* Epiphanio *&* Augustino *cui non constat.* (*ccc*) Ibid. parag. 13. *In sepultura mortuorum sic orabatur præsta huic famulo tuo ut peccata quæ in hoc mundo commisit non imputentur ei, sed ut superatis portis mortis & æternæ caliginis semper in regione lucis inhabitet. Hasce preces antiquissimas & piissimas* Buceri *eorumq; monitu Præsules Ecclesiæ* Anglicanæ *expunxere, aut in aliam nescio quam formam hodiernam novitatem redolentem convertere.*

must.

must prove an ancient practice of praying for the Dead. (*ddd*)

That King *James* by the important clamours of the Puritans was unhappily marred in his deſigne to reſtore this and other ſuch things. (*eee*)

That an expiatory purgatory may well be granted, wherein the ſins of the Dead may be gotten remitted by the prayers of the living; Albeit a punitive purgatory, purging away ſins by a fiery paine muſt be denied. (*fff*)

(*ddd*) Ibid. parag. 14. *Sed utinam Eccleſia* Anglicana, *quæ ſingularem certe alioqui meretur laudem ob magnam multis in aliis rebus, & ſi non forte pari momenti moderationem adhibitam univerſalis Eccleſiæ antiquiſſimæ conſuetudini hoc in negotio & in aliis nonnullis ſeſe potius conformaſſet quam ob errores & abuſus, qui paulatim poſtea irrepſerant, ingenti aliorum Chriſtianorum ſcandalo ſimpliciter rejeciſſet & penitus ſuſtuliſſet.*

(*eee*) Ibid. *Sereniſſ. & nunquam ſatis laudatus Princips* Jacobus *ſextus, cum nihil haberet prius & antiquius pacis & concordiæ inter Chriſtianas Eccleſias procurandæ ſtudio nunquam tamen per pernicioſa & rixoſa multorum theologaſtrorum ingenia id conſequi, aut effectum dare potuit quod maxime voluit.*

(*fff*) Ibid. *Sententiæ vero communi Græcorum atque etiam quorundam veterum doctorum in Eccleſia Latina de Purgatorio expiatorio (quod ſolum Purgatorii nomen proprie loquendo meretur) in quo ſine pœnis gehennalibus quorum quaſi media quædam conditio eſt, in cœlis quidem ſed in cœlorum loco Deo noto magis magiſq; ad diem viſionis Dei claræ, fruentes conſpectu & conſortio humanitatis Chriſti & ſanctorum Angelorum perficiunt ſe in Dei charitate per ſordida & moroſa ſuſpiria ut ſupra dictum eſt, neutri pertinaciter obluctentur ſua enim atq; ea non exigua probabilitate minime deſtituitur.*

CHAP.

CHAP. VII.

A breviate of *Montagu*, *Kellet*, and *Hoards* ſtrange doctrines.

ERrors are the fruits of that darkeneſſe which naturall or acquired ignorance makes too familiar to all ſinfull men; but errors in religion are often the births which the Prince of darkeneſſe begets on the ſpirits of men, corrupted by his powerfull deception: the malignity of both parents portrates the children in ſo disfigured proportions, and unpleaſant colours, that to be forced to behold their evill favoured faces for any long continuance, cannot but procure ſome faſherie, together with no ſmall deſire of diverting the eye from ſo ungratious ſpectacles towards the more beautifull countenances of divine truths; the fruits of that ſpirit that dwells in a light unacceſſable, which by the force of his heavenly rayes, are conceived in the enlightned mindes of his children, and from thence breake forth in the faire expreſſions of their writs and words.

It is very unpleaſant to walke long amongſt errours.

Little marveile if long ere now, we had been overcome with wearineſſe, to have had our eye ſo great a time faſtned on the Canterburian errors: for errors, let be to be births, and theſe uſually abortive may well be counted the very excrements of the blackeſt matter, which in the moſt corrupted braines lyes hid: a ſtomack much leſſe queazy and

more ſetled then mine, might have been overturned by dwelling thus long on ſo loathſome a ſubject. I muſt therefore at laſt turne my backe and fly away from the unſavoury vapour of this dunghill with a reſolution, without the coaction of a greater violence, then for the time I foreſee never any more to come neer ſo foule a pudle, never more to medle with this or the like ſtudy, which in it ſelfe is ſo uſeleſſe for bettering the minde with any new light, or ſweetning the heart with the influence of any gracious affection.

The end of the collections did ſweeten their unpleaſantneſſe.

I truſt indeed, that theſe my labours have been in ſome meaſure acceptable to God, and pleaſing to many men. I know it was my refreſhment often in the midſt of my toile, to contemplate the deſigne and aime I propoſed in bringing to light, and caſting out in a heape together the incredible wickedneſſe of that faction; for my ends were the calling of the men themſelves to a remorſe and revocation upon a plenary reveiw of their waies ſet downe before their eyes in one table; or if this had not ſucceeded yet the ſcaring by my faire warning all who before were not inſnared from approaching theſe dangerous pathes, alſo the encourageing of theſe whom the ſpirit of God any where had raiſed up to deteſte and oppoſe the impious and unjuſt courſes of that combination, to goe on without fainting, notwithſtanding of the manifold diſheartnings whereby the injurious times did tempt them to give over: but my ſpeciall ſcope was the clearing to the conſciences of all free and uningaged minds; the neceſſity whereby our Church and Kingdome were

driven

driven to fly to their defences for preventing the very down fall of all our weale, private and publick, ecclesiastick and civil, which the secret undermi-nings and open assaults of this generation had brought at last to so desperate a weakneſſe, that the ſtrength of men had never beene able to have maintained us, had not the great God ſet himſelf down in the midſt of our breaches to be our de-fender against them with his own omnipotent arm. The ſweetneſſe of theſe ends did temper to me the bitterneſſe of my labours, otherwaies nothing plea-ſant, ſo that with ſome peace of cheerfulnes I wraſt-led through; both my firſt writ of the Self-convicti-on, and alſo what hence is added in this ſupplement.

The cloſure of the worke.

But conceiving that I have attained, what for the time may bee expected of all my inten-tions; I can have no longer patience to walke a-mongſt theſe excrements, if once I had cloſed this Chapter with ſome little more matter from the writs which *Montagu*, *Hall*, and *Kellet*, this ſame very year have put forth to the world. If any be curious to walke in theſe unſavoury lanes any longer, to hear any further of the Canterburian abominations, I remit them to two irrefragable evidents, well fil-led with ſtore both old and new: the remonſtrance of the godly and learned brethren in England a-gainſt theſe their innovations; alſo the regeſters of the Committee for religion, in this preſent Parlia-ment, in both theſe authentick and uncontrollable peaces too too many prooffes of all the crimes I have alledged, and many more clearly made good above all poſſibility of any juſt exception, are put on re-cord for all poſterity.

Montagu in the second part of his Origines printed at London 1640. and in his Articles printed 1638. lets us know that the faction is resolute without any repentance for all the admonitions they have gotten to maintaine these following positions; First, that though it bee a transgression worthy of deepe censure for any Minister in England to preach of set purpose against any of *Arminius* Articles. (*a*) Yet it is very lawfull for himselfe to print, let be to preach them all; hee avowes that it is but a dreame to speake of an absolute election, and of the speciall election of some more then others: he tells us that Christ did take upon him truely, not only the sinnes of the Elect, but of all men lost in *Adam*: he tells us that no man is chosen immutably, as if some who once were chosen through the mutability of their free will might reject all grace, and of Elect make themselves reprobate. (*b*)

(*a*) Montag. Articles 22. Tit. 5. Doth your Minister of set purpose fall in his popular Sermons upon these much disputed, and little understood doctrines of Gods eternall predestination, of antecedaneous election, of respective reprobation without sinne foreseene, of free-will of perseverance & not falling from grace, points obscure, unfoldable unsoordable, unpractable.

(*b*) Montag. Orig. pars poste. peccatum Christus tollit vel super se imponens: vel tollit à nobis ita ut nec imputetur ad interitum, nec dominetur in subjectionem tollit tam actuale quam originale peccatũ non hujus aut illius specialiter electi & immutabiliter ad vitam destinati ut somniat hodie multi, sed quicunque in Adamo prevaricati fuerant eorum omnia peccata cunctũ omnia in se sustulit Christus omnium hominum salvator factus, maxime electorum quorum peccata tollit non tantum in se sed etiam abjicit & abolet & ne sint facit.

Secondly, concerning the Pope, he is constant to teach these doctrines, that the spirit of God in Scripture makes *Peter* the Prince of the Apostolicke Senate, that this Primacy in some one is needfull for the Church in all times. (*c*) That to the Pope of Rome as *Peters* successour, a superiority over all Bishops is not to be denyed that all Bishops

(*c*) *Montag. Orig. par. post.* 124. Hunc ordinẽ dignitatis nemo nostrũm Petro denegaverit neque enim ubique primus ponitur fortuito, sed destinato spiritus sancti consilio, illo scilicet ut ordinem Ecclesiæ commendaret, & ordinem ab aliquo primo derivare, sicut ille primus esset Petrus. Ibid. pag. 158. Petrum ergo habemus & ante alios ut senatus olim Romanus senatus principem non supra cæteros.

may

may give to the Pope the oath of Canonicall obedience, as the Bishops of England give to their Primate of Canterbury. (d) That a generall Councell cannot be kept without the Pope, that in a generall Councel the first and chiefe place belongs to the Pope; (e) that although the ambition of some Popes affecting a Monarchy over the Church, hath procured to themselves the hatred of many and the disobedience of Protestants, yet all such ambition is detasted by divers latter Popes, but above all, by the present Pope *Vrbane*, who not only for his learning, but also for his pious life deserves singular commendation. (f)

(d) Ibid. pag. 179. Hilarius Pontifex Romanus Episcopalem κοσμοκρατορα Monarchiam appellat, cum per singulas parochias singuli Episcopi constituantur, sed infra Romanum Episcopum tamen alio & subeo etiam ut Patriarcharum primo ut infra Cantuarienſem & subeo Metropolitano ſunt Epiſcopi Londinenſis Wintonienſis cæteri cui & canonicam jurant obedientiam. Objicis per Eccleſiam primitivam Epiſcopos cæteros Pontifici primas conceſſiſſe, recte primas non principatum Pontifici non Monarchæ Petri ſucceſſori non vice Dei ſim tatam per Canones poteſtatem non omni potentiam ordinis conſervandi cauſa inſtituta poteſtas non tyrannidis exercendæ. (e) Ibid. 158. Sine pontifice Romano *cæterum* illud Eccleſiaſticum non habet roboris firmitatem ad ligandum eccleſiam univerſalem: ſi vis Romano pontifici nihil aliud vindicare quam ut neceſſario pars ſit concilii ut primus obtineat in concilio, primus ferat ſententiam, largior. (f) Hæc confeſſio nihil facit ad Monarchiam vel ſpiritualem vel temporalem, talem principatum, primatum talem Gregorius aliquis ſeptimus, Innocentius tertius, Alexander ſextus, Julius ſecundus, Sixtus quintus & alij quidam imperioſiſſimi homines & turbines terrarum arrogaverint, ac non opinor animitus eum imbibere ambitionis typhum Adrianus aliquis ſextus, Marcellus ſecundus, Pius quartus, Clemens octavus & cum paucis memorandus Urbanus octavus illa morum & eruditionis celebritate.

Thirdly, concerning the idolizing of altars, images, and crosses, all his retractation of former extravagances is the way of repetition of the same, and addition of new unto the old: for that purpose hee teaches that Altars, when according to *Wrens* Articles they are set in the same place where they stood in time of Popery, (g) They must bee elevate and ascents made whereby to climbe up to them as to high places by his owne direction, without any warrant for these infamous and condemned

(g) Wrens Artic. Cap. 13 Doth the communion table ordinarly stand up at the end of the Chancell, where the Altar in former times stood; the end thereof being North and South.

Canons of the late Convocation, goe no further then a meere permiſſion, hee enjoynes all the people of his Dioceſſe, when they enter the Church to bow, thereafter alſo to bow towards the Chancell, and moſt towards the altar. (*k*) His altar he will have covered and overſhadowed with the image of a crucifixe, and of the Virgin *Mary* according to the direction of the holy Fathers of the ſecond Nicene Councell, (*l*) which all the Proteſtants ever tooke for grand Patrons of ſuperſtition, who ever will take from over the altar theſe images, hee pronounces them Iconomichian hereticks, furious Calviniſts, and mad Puritans, deſerving great puniſhment. (*m*) Images to him are not onely things indifferent and lawfull, (*n*) but alſo very profitable, for to be books unto the Laicks, and holy remembrances unto the learned, that they are very good inſtruments to ſtir up many holy affections in the minds of the beholders. (*o*) That for this end they are to bee fixed in the moſt eminent places of the Churches, that it is very lawfull and convenient not onely to bow our knees, but to fall downe and proſtrate our body before theſe images, and in the time of our proſtration to hold our eyes fixed upon them. (*p*) That all the honor or diſgrace which is done to a crucifix or the image of a Saint reflects upon Chriſt, and the Saint whoſe image it is. (*q*) That the difference which the Papiſts make of their adoration before their images and of the Pagan adoration before their Idolls is

(*b*) *Montag. Ar. Yi. 1. Ar. 9.* Layes the floore flat, or has it aſcents up to the altar. *Ib. Yi. 5. Ar. 3* Do your Pariſhioners at their comming in at the Church doore uſe that comely deportment that is fitting for Gods houſe? doe they bow towards the Chancell and communion table

(*i*) *Montag. orig par. poſte p. 98. Teraſius* dixit ſi vetus teſtamentum habebat cherubin adumbrantia propitiatorium & nos icones domini noſtri Jeſu Chriſti & deigenitricis non habebimus adumbrantia altare. *To this ſayth he,* habeat dummodo non adoret. *Ibid.* page 100. Sunt apud nos frequentiſſimæ, magnes picturæ, ſculpturæ poſitæ per Eccleſias, per ſtallos, canonicorum per feneſtras peritiſilia ambones vaſa veſtimenta & ipſa ἁγια τῶν ἁγιων ſuperlectilia.

(*k*) *Ibid.* page 102. Hæc & plura his ſimilia à patribus Nicenis dicuntur ad furores retundendos Iconomachorum qui modum omnem exceſſerunt ſicut & hodie calviniſtæ quidam furioſiores. Peſſimo ais Bullingere exemplo ille ſanctorum imagines quas ab Apoſtolis Eccleſia complexa erat, paſſim everſit. Eſto nec inficior peſſimo exemplo.

(*l*) *Ibid.* page 96. Non fatemur eſſe inter adiaphora habere imagines ſeu non habere.

(*m*) *Ibid.*

(n) *Ibid.* page 95. Rectè dictum meo animo, imagines rerum ſanctarum ita diſpoſitas ac adhibitas idiotarum libros eſſe & eruditorum παρηγορους (o) *Ibid.* Ob martirum depictum ejuſque paſſionem Deum veneror & proſtratus adoro, hoceſt ex intuitu τῆς ἱστορίας excitatur animus & ad Deum ſtatim fertur affectu & oratione, genibus interim interram reclinatis eo quod in adorioſo illo athleta ſuo gloriam nominis ſui propagiverit Deus. *Ibid* page 106. Chriſtiani omnes adoramus Chriſtum ſed οὐ γνωστὸν non imaginem, coram imagine ut proſternantur propter intuitum & adorationem ut oculos elevent ad crucifixũ & intentius conſiderent auxilium eſt devotionis non autem veneratio ita & nos ante altare inclinamur non tamen τὰ πρὸς κλίνεσθαι adoramus.

(o) *Ibid.* page 103. Intuitum ac invocationem non eſt quod quiſquam improbet pingite ſequemur, ſculpite ſuſcipimus veriſſimum eſt διὰ τὰ ἐγκείμενα honorantur ea enim ſi quis ſancti alicujus expreſſam imaginem beatæ pure virginis, *Petri, Pauli*, dedecore afficiat illum ego & ὑγιαίνειν optaverim & ſuæ impudentiæ & temeritatis pœnas dare quod optimo nos exemplo aliquoties vidimus in quoſdam puritanos animadverſum. *Act. Ti. 2. Act. 14.* Have any pictures in glaſſe windowes been taken downe, eſpecally of our Saviour hanging upon the croſſe in the great Eaſt window.

this that the Pagan Id oll is an image of a falſe God, that hath no exiſtence but the Chriſtian images are repreſentations of perſons living in glory, this diſtinction he will have to be good and true. (p) The Popiſh image of the Trinity, where God the Father is painted as an old man, Chriſt in the figure of a crucifix or of a lambe, the holy Ghoſt in figure of a dove, may well be painted and engraven. (q)

(p) *Montag. ubi.* pag. poſte. Sed objiciunt ſimulachrũ non colo ſed per effigiem ejus rei ſignum intueor quam colere debeo ait ethnicus apud Auguſtinum. Recte niſi id in cauſa eſſet quod nec ſignum ſit alicujus rei exiſtentis quid enim deaſtri *Iupiter, Apollo, Venus*, nũ nostrae (q) *Ibid.* pag. 105. Spiritum ſanctum ſub ſpecie linguæ diſperitæ aut columbæ depingi potuiſſe de mente patrum. Chriſtum quoque hominem vel in agni typo &c. tam certo liquet quam ſolem meridie lucere, Dei autem patris an perinde pingi poſſet imago, non perinde liquet, cum nonnulli velint nuſquam illum ſub ulla figura apparuiſſe, ab aliis tamen contra aſſeritur & vero ſimiliter è Daniele ubi antiquus dierum, & filius hominis diſtincte commemorantur.

That anent the croſſe, whether we ſpeake of the ſigne or the picture of it, all our controverſie with the Papiſts is ended; for they aſcribe no naturall vertue to theſe croſſes in themſelves, nor doe we deny vertue to be in them as in morall inſtruments. (r) That in his owne experience he knowes miracles

(r) *Ibid.* p. 82. Concludo de cruce & crucis ſigno ſalutari non video cur partes utrimq; Catholici diſſidium foveant cum ex una parte ſani-

racles to have been of late wrought by the ſigne of the croſſe. (ſ) That the drawing of the ſigne of the croſſe hath power to make the divells fly away. (t) That without all ſuperſtition we may beleeve that the ſigne of the croſſe is a ſword and buckler, a bulwarke and the chiefe armour of the ſoule againſt all ſpirituall enemies. (u) That croſſes, images veſtments, and all ſuch inſtruments ought to be of ſilver, gold, and broithered ſilke. (x)

orcs virtutem non congenitam & naturalem ſed accommodatam tantum aſcribunt & diſpenſatoriam, ex altera illam non negant noſtræ confeſſionis viri eruditi.

(ſ) *Ibid.* Sin autem ſigno crucis alicubi facto ductore impreſſi tanquam morali quodam inſtrumento Deum profiteatur operatum mirabilia & etiam hodie interdum operari ſed rarius erimus συμφηφοι & crucis ſi velint

4. Concerning the authentick Scriptures, thus far he vents his mind, that it is but a ſcorn ſo much to dote upon the Hebrew text as the authentick truth, and originall of the old teſtament, for in his judgement the Greeke Septuagens which yet in many reſpects is beneath the Popiſh latine bible in worth, is much to be preferred to the Hebrew. (y)

hactenus religioſi de virtute etiam ſigni crucis impreſſæ per nomen crucifixi invocatum poſſunt quædam experimentaliter profari unde veterum relationes confirmentur. (t) *Ib.* Neque verebor ego cum illo dicere αλλα και αλλω αποκρυπλη ἡμῖς φαινεται ὁπ μη τυπω φεφαγομεθα ιναει δυμονες το συμβολον ιδιτες βασιλικον μαχαιραν φευγομι πημιντες. (u) *Ib.* Eſt ergo ſignũ crucis ſine ſuperſtitione arma cæleſtia, vallum ſacroſanctũ μαχαιρα και ἀσπις impervia gladius & armatura ſalutaris & ſiquibus aliis elogiis quæ multa quidem ſunt Chriſti crucem & crucis τυπον utpote divinæ potentiæ inſtrumentum veteſtiores inſignierunt (x) *Ibid.* page 90. Cum Deo etiamnum templa exſtruunt & veſtes holo ſericas, auro intextas, aurum argentum, calices conferunt eorum religio acceptabilis eſt. (y) *Ibid.* page 36. Magnam habere φοπν debet interpretatio Septuaginta interpretum & in iis quæ ad Chriſti condicentionem ſpectant, majorem apud me habebit quam Hebraica quam tantopere quidam ampullantur veritas ut appellant.

5. Anent the goods of the Church, hee tells that Church mens poſſeſſions which they injoy by the gifts of Princes or people, are not ſubject to taxation except in caſes of extreame neceſſity, when the goods of the people are exhauſted, and no waies ſufficient to releeve the diſtreſſes of the commonwealth; but as for the tithes and other goods, which

Church

Church men poſſeſſe by divine right in no caſe are theſe to be taxed. (z) That *Iuſtinian* who by his lawes encroached much upon the priviledges of the Church, was a very naughty man, and was ſtirred up to more injuſtice by his whoriſh wife. (&) That the courſe which the King and Parliament of England tooke with the Church goods at the time of reformation, was truly ſacrilegious. (aa) But behold the fire of malice breaking through walls of very braſſe and ſteele, notwithſtanding of all this his profeſſion yet this ſame yeare the man himſelfe and all the fellowes of his faction, ſo bitter was their hatred againſt the Scots their enemies, that they were content to have all their rents taxed to a very great rate, ſix whole ſubſidies, which for ſix yeares to come, beſides the tenth of their benefices by that ſacrilegious law of *Henry* the eight made due to the King; doth amount at the leaſt to the fifth part of their rent yearly. (bb)

(z) *Ibid.* pag. 211. Eccleſiæ bona duplici ſunt indiſcrimine, vel *quoniam* Eccleſiæ accedunt ab ipſo Deo ſuo jure ſibi vindicata hujus generis ſunt decimæ ſeu primitiæ: alia ſunt *ex voto* quia ſponte donata divinis miniſteriis addicta ſunt & ſolenni quadam oblatione conſecrata decimæ nullis prophanis uſibus addici nulli taxationi ſubjacere poſſunt aut debent per ullam terrenam poteſtatem *ex voto* donaria divinis uſibus tantum inſervire debent niſi

maxima urgente neceſſitate idque ita ut non niſi poſt exhauſtas laicorum opes, aut non ſufficientes, ad cleri poſitionem accedatur. (&) *Ibid.* A Conſtantini in Eccleſiam benignitate multum receſſit, impura muliere conjuge deſchæna inſtigante Juſtinianus vir nullus rei nullus pretii perſe.

(aa) *Ibid.* Negari non poteſt vehementius exacerbatos principes clericorum quorundam inſolentia, protervia, in gratitudine ad illa acceſſiſſe interdum remedia quæ eſſent cum ſacrilegio conjuncta.

(bb) A grant of benevolence, permitted at London 1640. the Prelates and Clergy, of the Province of Canterbury now aſſembled in a Provinciall Synod, or convocation, for the effectuall furtherance of your Majeſties moſt royall and extraordinary deſignes abroad, have with one agreement and unanimous conſent, given an benevolence or extraordinary condition of foure ſhillings of the pound yearly, during the ſpace of ſixe yeares out of their nine parts of their benefice.

Concerning the ſacraments, hee tells us, it is a fault puniſhable in his Epiſcopall viſitation, if any of his dioceſſe doe expreſſe their doubt of the abſolute

neceſſitie of baptiſme, for the infants ſalvation. (*cc*) That at the ſtone fount ſtanding at the ſame place, where it was in the the time of Popery, as *Wren* will have it, (*dd*) The Babe not onely muſt be taken in the Miniſters owne arms, and the ſigne of the croſſe be drawne upon the very skin of the forehead, (*ee*) But alſo that the child ought to be dipped or ſprinkled with watet three divers times, and the ſacramentall words thrice to be repeated. (*ff*) That in the Lords ſupper the conſecration muſt be made alone in the words of Chriſt. *This is my body.*

(*gg*) That when any new wine or bread is brought in the end of the communion, there is no more any ſacrament thereafter, unleſſe the elements be of new conſecrate. (*hh*)

(*cc*) *Montag. art. tit. 6. art. 1.* Do any of your Pariſh hold that baptiſme is not of abſolute and indiſpenſable neceſſity for ſalvation in Gods ordinary ceurſe for men.

(*dd*) *Wren artic. Cap. 3. Art. 2.* Have you in your Church a font of ſtone ſet in the ancient uſuall place.

(*ee*) *Ibid.* Doth he ever uſe and never omit to take the child in his hands, and to make the ſigne of the croſſe ſo as to touch the childes forehead in making the ſame.

(*ff*) *Montag art. tit 6 art. 6.* In the ancient Church the child was thrice dipped in the fount in the name of the Father &c. even ſo is he now to be thrice aſperſed with water on his face, the Prieſt uſing theſe ſacramentall words.

(*gg*) *Montag. art. tit. 7. art. 8.* The Miniſter receives firſt on his knees at the altar, having conſecrate the bread and wine by the ſolemne and powerfull words of our Saviour and none other.

(*hh*) *Ibid. tit. 8. art. 15.* When the conſecrate wine faileth doth the Miniſter conſecrate that which is newly ſupplied for there is no ſacrament, till the words of inſtitution bee pronounced upon it.

7. Concerning marriage, he teaches that in Lent or in any other prohibited time it may not be celebrate without the Biſhops licence. (*ii*) That adultery may be a ground to ſeparate party from bed and board, but not from the matrimoniall band; that all marriage of any although never ſo juſtly divorced is true adultery, that the contrary doctrine of Proteſtants is but a contemptible novation. (*kk*)

(*ii*) *Montag. art. 13. ib.* Is marriage ſolemnized in Lent or any other prohibited times.

(*kk*) *orig. p. poſte p. 216.* Licite in quit Auguſtinus dimittitur conjux ob fornicationem ſed manet vinculum prius propter quod ſit reus adulterii qui dimiſſam duxerit, quid recentiores ſtatuunt novatores nihil mihi curæ, nam quod ant. quiſſimum, illud optimum. Opinantur eo progredi adulterii vim ut actum reſecet non autem nexum, hoc eſt ut loquuntur athoro & menſa ſeperationem inducere, non autem à vinculo quod eſt inſolubile.

8. Anent

8. Anent confession hee tells us that alwaies before the communion ſpecially in Lent, all people would particularly confeſſe their ſins to their Prieſt. (ll) That it is a great crime to reveale what is ſpoken in confeſſion. (mm) That moſt of all at death, confeſſion would be urged, and abſolution given with the viaticum for the ſoules journey. (nn) That commutation of penance may bee made unto money if the ſummes be diſpoſed upon at the Biſhops direction. (oo) That people after confeſſion before they come to the communion, would make their offerings to the Prieſt in private. (pp) That all the Pariſhioners muſt not onely beware to prophane any holy day by working or making merchandies; (qq) but alſo in the rogation dayes, they muſt convoy their Prieſt in his ſolemne proceſſion. (rr) That neither Prieſt, nor people may affect ſuch a holineſſe as at their males to ſpeake of God, of their ſoule, or of holy Scripture. (ſſ) That after a mans death the bell muſt ring for ſometime, to the end that by the prayers of the living, the ſoule of the departed may bee aſſiſted at the throne of God.

(l) *Montag. art. tit. 7. art. 6.* Doth he exhort communicants to make confeſſion of their ſinnes to himſelfe, or ſome other grave learned or diſcreet Miniſter, eſpecially in Lent, againſt that holy time of Eaſter, that they may receive abſolution, for to become worthy of ſuch holy myſteries.

(mm) *Wren art. Cap. 4.* Hath he by word, writ, or ſigne, reveaſed what in confeſſion was committed to his truſt.

(nn) *Montag. art. tit. 6. art. 18.* Doth the Miniſter in his viſitation of the ſicke in extreams upon hearing his confeſſion which he ſhall perſwade him to make, abſolve him from his ſinnes, doth hee furniſh him with his viaticum in his journey to Godward.

(oo) *Ibid. tit. 9. artic. 10.* What commutation hath been given by whom, to whom, and for what offence.

(pp) *Ibid tit. 6.* When the people repaire to the Miniſter the day before the communion, let them pay their offerings, and not diſquiet that ſacred action in the Chancell.

(qq) *Wren. art. Cap. 6.* Doe any prophane holy dayes, by working in their trades, or buying or ſelling.

(rr) *Montag. art. tit. 5. art. 15.* Do your Pariſhioners attompany your Miniſter in his perambulation in the rogation weeke.

(ſſ) *Wren art.* Have you heard of any Miniſter or laicke perſon, male, or female, that preſume to make matters of divinity their ordinary table talke, at their teacher meetings, rathly and prophanely to diſcourſe of holy Scripture.

(tt) That the Prieſt muſt goe before the dead, ſinging ſervice all the way to the grave. (uu) That the body muſt be buried with the head towards the Weſt, that when Chriſt comes from the Eaſt it may ariſe the more eaſily to behold him. (xx) That the commemoration of the dead muſt be made in every prayer before ſermon. (yy) That men muſt not be covered in a Kirk. (zz) That women muſt not ſit in one ſide of the Church with men. (&) That women in their Churching muſt have a long vaile for diſtinction, and make their offerings at the altar. (aaa)

(tt) *Montag. art. tit. 6. art. 19.* When the Perſon is departed, doth the bell ring out his knell that others may take notice and thanke God for his deliverance out of this vale of miſery, and which was the cuſtome of the ancient Church, accompany him with their interceſſion unto Gods judgement ſeat: both which knelling and ringing out are neglected. (uu) *Ibid art. 21.* After the ſervice ſaid, doth he goe with the corps to the grave, ſaying, or ſinging, as it is in the ſervice booke. (xx) *Ibid. art. 25.* Is the grave made Eaſt, and Weſt, is the body buried with the head to the Weſt. (yy) *Montag. art. tit 5. art. 22.* Doth your Miniſter conforme himſelfe to the prayer which is recommended as a forme Canon 55. conſiſting of prayer, praiſe, thankſgiving for the living, and the dead, by way of commemoration, that the righteous may be had in everlaſting remembrance; God be glorified in, and for them, and the living incited to follow them. (zz) *Wren art.* Doe any cover their head in the Church. (&) *Montag. art. tit. art. 7.* Do men and women ſit together promiſcuouſly, or as the faſhion was of old, do men ſit together in one ſide of the Church, and women on the other. (aaa) *Ibid. tit. 6. art. 28.* In the Churching of women, doth the Miniſter goe up to the Chancell, the woman alſo repairing thither kneeling as neare the communion table as may be; doth ſhe come in her ordinary habit or with a faire vaile depending from her head, to her ſhoulders, and backe, that ſhe may be diſtinguiſhed.

(bbb) *Kellet Triceniad* p. 554. I for my part rather prefer a ſimple accordance, a reconciling and uniting of differences before the drawing & ſtretching the rope of contention by both ſides, & before the multiplying of alienations and di-

As for Doctor *Kellet* he goes in the ſame way with his kinde friend *Montagu*, he profeſſes himſelf to be in the number of reconcilers, who are for the maintenance of controverſies of whatſoever ſide they be, whether Proteſtant, Lutheran, or Papiſt, he deſpiſes them all; (bbb) but none more then the chief of the Proteſtants, *Calvine* to him is one of the greateſt polypragmons that ever was in the world; a

filly

filly penurious man, content with ten pounds in the quarter, giving all power to the Magistrate: by flattery and beggery, seeking to be reverenced, *cultum obsequio petens.* (*ccc*) The Divines and Churches which are of his judgement in religion, are his numerous souldiary. (*ddd*)

visions, neither God be blessed this latter age had all and only rigid and inflexible Lutherans, Jesuits, and Puritanes but God hath given unto the Church

moderate men of softer temper. (*ccc*) *Ib.* p. 535. *Calvin* to establish his new found Presbitery which was falling to the ground, he became the busiest polypragmon that ever was in the world of his meanes; he cryeth down tithes, giveth all power almost to the Laick Magistrates of Geneva, upholdeth usury, *cultum obsequio petens* by flattery and beggery, seeking to be reverenced, accepting a stipend of forty pounds annually though this filly and penurious man in his commentaries on the 47. of Genesis, could not but complaine how slowly and badly he was payed of his quarterly ten pounds. (*ddd*) *Ibid.* page 20. *Calvin* and his numerous soldarii are devoted men unto him.

Buchanan and *Knox* and our other gracious reformers are no better to him then *Thomas Moncerus*, and his fellowes leading a packe of mad Anabaptists, to a religion of their owne. (*eee*) *Illyricus* a prime compiler of that great and most profitable worke for our Churches of the Magdeburgick Centuries not for any of his errours, whereof we grant he was not free, but for opposing the Popish follies in their Frydaies and Wednesdayes fasting, and midnight devotions, is served by *Kellet* with the honourable Elogies, a well fed a well tipled Lutheran, securely snorting, serving as a high Priest to the God of his belly a gluttenous Germane, a epicurean porke, a crammed and pampered high and mighty fed Germane, no other then a selfe-willed epicure.

(*eee*) *Ibid.* 125. No separating button maker no leader of such obstinate ignorant to all permitting Amsterdam, no *Buchanan*, no *Knox*, and page 606. The people did no right to regulate or frame a religion to themselves, and their superiours; let ignorant presumptuous and franticke rebells who will guide both King, and Kirke, thinke of this: I say, God defend me from a religion compiled or made by the ignorants or by the vulgar. Though two or three factious superintendents as *Thomas Moncer*, *Buchanan*, and *Knox*, doe either lead or be led by them.

(*fff*) With this or the like language a canon of Exe-

(*fff*) *Kellet Tve-*

tenum from page 242. to page 257.

ter under the nose of his Bishop D. *Hall* is permitted without any censure, this same very yeare to abuse a learned and well deserving Divine long agoe at his rest with the Lord; neither this alone but the very City of Magdeburg, whence that mans writs are denominate, which all Protestants did much honour of old as the fountaine, from whence in a manner did flow the liberty both of the Churchs and States in Germany, and much lament of late for that pitifull desolation and sacke, whereto the cruell Austrian souldiers did put it unto for old quarrells: this City to Doctor *Kellet* is so hatefull that he professes, all the misery hath come upon it, was justly procured by their rebellious opposition to the austrian Magistrate. (ggg)

(ggg) *Ibid.* page 256. That the people should defend their opinions with uprisings commotions and insurrections that they may rather terrifie Princes by rebellion, for which cursed opinions this City of Magdeburg hath justly suffered.

It is the lesse marvell that thus hee should stand affected towards the persons of Protestants, considering his minde towards the Popish doctrines, for not onely he avowes himselfe to be amongst the reconcilers of us with Rome, disdaining all who upon any side upholds the controversie, as Puritans, Jesuits, or Lutherans, but also cleerly in a number of the controversies sides with the Papists.

First, in that ground error of tradition in prejudice of the Scriptures perfection, he professes hee will beleeve with a divine faith no lesse then the written word, any thing which can be knowne if it were but by the testimony of such a man as *Damascene*, to be an unwritten Apostolike tradition; and of this kinde he doth instance the new toy of worshipping towards the East with the consequences, the setting of the altar Eastwards, the burying of the

(hhh) *Ibid.* page 8. Christ in his body shall come from the East towards the West: *Damascene* acknowledges there is no expresse command in Scripture, to pray or worship towards the East, by

dead

dead with their head Westwards, Christs second comming from the East part of the heavens. (*hhh*)

Againe he professes he doth beleeve the primacy of Saint *Peter*, that *Peter* was the primate of the Apostles; that he alone was the whole Church representative. (*iii*)

3. That an implicite and blind faith is not only sufficient for salvation to people, but also to all inferiour Ministers. (*kkk*) That all in England who are come to the age of discretion hath knowledge sufficient for salvation. (*lll*) That faith onely should save he scornes it as novelty, (*mmm*) for he tells us that workes do truly merit salvation. (*nnn*)

saying it is an Apostolicke and unwritten tradition, if it be so certainly it bindes us as well as if it were written; see most of these points amplified by the learned *Chichtoveus* upon *Damascene*, concerning the two last arguments of *Damascene*, which *Clichtoveus* wholly omitteth. I will only say this omitting many things

that our dead are buried with their feet toward the East, that at their resurection their faces may be that way prepared as it were to behold the second comming of our Saviour, so much expected, so much desired: thus much be spoken in defence of Christians praying toward the East. (*iii*) *Ibid.* page 91. I will not deny Saint *Peter* to be the first in place amongst the Apostles the chiefest of them, their primate, yea the Prince of the Apostles, I willingly subscribe to his primacy, and page 99. he paid tribut for himself, *Matth.* 22 and for *Peter* the then representative body of the Church.

(*kkk*) *Ibid.* page 630. I will goe briefly to worke concerning the division of these times, and the scruples from these words, I onely put them off to the Masters of controversies: I referre my selfe and my beleefe to the doctrine of the Church of England, assenting to her wholly so farre as my knowledge reacheth, and in other things beyond my capacity implicitly beleeving in her; for I see no reason but in such things as the laick man and ignorant must trust in his Priest by an implicite faith; so the Clergy man ought to trust in his Church: it is no false ground, whatsoever the ignorant Zelots do say or writ, but fit to be imbraced to confesse and follow Scripture expresse in things apparent, and to beleeve such senses thereof as may be thought to us unrevealed, nor cannot be amisse to subscribe to our Church in points beyond our sphere, but to follow the faith of our governours and Pastors. *Ibid.* page 641. Why should any of the people or any inferiour Minister take upon them to guide or prie unto the reasons and consultations Ecclesiasticall, why the governours hath appointed such observances or have abrogated them, the meaner sort are bound to obedience. (*lll*) *Ibid.* page 558. Let them be assured saving knowledge goeth up and downe our streets, and there is none of yeares of discretion, but know enough to be saved, even Jesus Christ and him crucified. (*mmm*) *Ibid.* pag. 253. Thus forsooth in some other humours, faith onely saveth, onely faith, *fides sola & solitaria*, yet all novelists must know. (*nnn*) *Ibid.* p. 256. Who are these new Masters, who exclude the merit of fasting? who desireth to see more, let him have recourse to *Bellarmine*. Tom. 4.

Anent

Anent the sacraments he tells us that these of the old Testament, were types and figures of the sacraments of the new; he refers us to learne from *Bellarmine*, that the old sacraments did but foresignifie grace to be given, but the new doth confer grace and remit sinnes. (*ooo*) That the necessity of baptisme for salvation is so great, that not onely common professors, but even women may lawfully baptise. (*ppp*)

(*ooo*) *Ibid.* page 339. The partaking of the paschall supper required not to sanctified thoughts, to devout a soule, as the receiving of the blessed Eucharist doth; therefore was *Judas* admitted to the one, but was justly excluded from partaking of the substance, though he fed on the type. *Ibid.* page 243. The sacraments of grace remit and mortifie sinne, whereas the Apostle speaking of the sacraments of the old Law is expresse, *Heb.* 10. 4. It is not possible that the bloud of goates should take away sinne. All sacraments in the old Law were figures of the Eucharist, looke unto *Bellarmine* &c. (*ppp*) *Ibid.* page 88. Not onely Luthe men, but even Christian women have often in extreame necessity baptised with us, and not beene hindred nor punished, *Perkins* confesseth, *inter ipsos Evangelicos bene multos esse adhuc qui etiam laicis & fœminis in casu necessitatis officium baptisandi concedunt.*

That the presence of Christ in the sacrament, is such as the Eucharist it selfe must be adored. (*qqq*) That in the adoration the bread would not be taken with the peoples fingers, but in the hallow of the one hand, being supported by the other in the forme of a crosse, that upon the bread not a crosse onely but a crucifixe may be drawne; that if any crumbe of this bread in the eating, or handling fall to the ground, it is a grievous sinne against God, that the people may suck the wine out of the cup by a silver pipe. (*rrr*)

(*qqq*) *Ibid.* page 637. Whosoever desireth proofe from the ancient Fathers, that the holy Eucharist is to be adored, let him read *Bellarmine* &c. congruentall reasons thereof do follow. Unto the most sacred things, the most sacred reverence is to be exhibited, but the blessed Eucharist was, and is a most divine gift, and kneeling is a sacred reverence, therefore was it received with kneeling. (*rrr*) *Ibid.* page 654. If any crumbe fall to the ground, it is a greater sinne then people imagine. Pope *Pius* the first, punished these by whose negligence any part of the Lords bloud did fall upon the ground, or altar: the like we imagine of the sacred body, there is indeed danger in receiving with a thumbe or a finger or two, for the bread is made of many cornes, and every corne yeeldeth such mealy stuffe, as may easily by breaking moulder into crumbes, and fall downe: there is

is much more care to be had of keeping whole of such mouldering soft foode, then if silver gold or pretious stones, from which nothing can drop away, were to be delivered to others, nor is there danger in the fall of them, but danger there is in the fall of the consecrate bread, wherefore I doubt not but as the words of the Liturgie commands, not to put the holy bread into the peoples fingers, but into theirs hands, so the meaning is, it ought to be delivered in the palms of their hands, as a safe conveyer unto the mouth, then the use of thumb or fingers, as *Domascene* hath it. Let us come to the sacrament with an earnest desire, and framing our hands like to a crosse, let us receive the body of Christ crucified, laying our foreheads, eyes, and lips, neer unto it. Conceive it as a divine coale to burne our sinnes; to conclude, in my opinion the left hand bearing up the right, and both crossing about the wrests, and the palme of the right hand being open and upward, the blessed sacrament of Christs body may be received. Let the Christian heart judge if this be not the safer way, and thus the Apostles themselves might receive the sacrament, and perchance did. *Ibid.* page 620. Concerning the sacred wine, the Laicks were wont of old *eamdem habere dominicum sanguinem & calice*, and so was no danger of spilling one drop. *Tertullians* testimony is expresse, we are sore troubled, and passionately suffer, if one drop of the sacred wine, or one crumbe of the sacred bread fall to the ground, which in despite of some novelists, I will apply to the sacramentall morsell. *Ibid.* page 621. The crosse not only stood upon the altar which *Chrisostome* avoweth, but also was drawn upon the Eucharist, and afterward on the same mysticall bread Christ crucified was formed, so farre *Baronius*: and I have read other where that the signe of the holy lambe was sometimes painted on the Eucharist.

That sitting at the communion is a prophanation of the table, that not onely the Eucharist it selfe, but also the very altar whereupon it lies, must be adored, though for this practice there were no other canon then the Bishops naked example, (sss) (sss) *Ib.* p 655.

If one should receive the blessed sacrament sitting, or halfe sitting, or halfe kneeling, though these gestures be not in particular forbidden, yet they are a prophanation of the Lords Supper, as being forbidden by the generall rules. *Ib.* p 644. The primitive Church did kneell to the altars, *erat Dei ad genicularis & adorare sacrosanctum altare*, if at their first aproach neere the altar, they adored the altar, doe ye not thinke that they did adore Christ when he was to be taken at the altar?

yea that the Church wherein the altar stands must be so reverenced, that none may be covered therein, and all in their removing must goe towards the doore backwards, holding their face towards the altar, (ttt) *Ibid.* page 643. How hath my soule abhorred to see some men labour to magnifie

themselves as they thinke above the people who keepe off their hats, whilest the Atheists are covered and kneell, whilest they most prophanely doe sit, the lowest humiliation it too little in that most sacred place, they fell on their faces when they came into the Temple, and they went backward out of the Temple, with their faces still looking towards it. So great reverence did the very Jews shew towards the Temple: neither is it shame for us to imitate them in our ingresse and regresse.

altar, after the old commendable custome of the Jewes. (sss) Neither this alone but the very Church yard must be taken for holy and consecrate ground. (ttt)

(ttt) *Ibid.* 542. The Church yard is a consecrate peece of ground, the ground is holy, *hic locus hic sacer hic nulli mingere fas est.*

(xxx) *Ibid.* p. 24. On the anniversary feasts in the remembrance of the dedication of our Churches after sacred exercises performed, festivity, mirth and jollity, may be used, when the Apostle speakes of piping and harping, giving a distinction in sounds, whereby it may be knowne what is piped, it is very probable he alludeth unto piping and harping unto dancers, whose tune guides the measures, but to be breefe, it is not dancing that we so much strive for in our revells or feasts of dedications as all other lawfull recreations, with friendly neighbourhood, and harmelesse goodfellowship, with putting on of our best apparell. (yyy) *Ibid.* p 652. The prayer following conjoyned with the operative absolution, is to be done by the Priest or Bishop; *Ibid.* 138. Good Lord commute the eternall torments which I have merited into the temporall punishments which thou inflictest upon me.

And also the dedication of every Church ought to be celebrate solemnly with anniversary feastings, with dancing and revelling. (xxx)

He tells us likewise that absolution is operative, and that externall torments by commutation may be converted in temporall punishments. (yyy) In this mans writs are many such crotchets, which for haste to be at an end I must passe.

I intended to have extracted from Master *Hoards* Love of God, the articles of Arminius, which hee in that booke most malepertly sets downe backed at length with the remonstrants arguments, and calumnies: But the labour I conceive now to bee needlesse, since the Doctors *Twisse*, and *Davenant*, are at last permitted to divulge their long suppressed re-

replies, wherein they have beaten to peeces all the Pelagian grounds, which that impudent man was licenced to print at London seven yeares agoe, without the least reproofe from any of the faction to this day. I had remarked much more of this evill stuffe, sowne by the envious one in the field of our Church while the most of men did sleepe: but now the world is wakened, the evill workers are fully discovered, their workes of darknesse, are to their shame pointed out before their face, by every common hand: Safely now may I give over this labour, rejoycing in the Father of lights, when over all this Ile, and most in both the houses of this blessed Parliament, I doe behold so many lamps burning, so many trumpets daily blowing against the hoste of Midian. That my little spunke is no more discernable, nor the voice of my small instrument more audible among such a number of loude sounding cymbals.

I have all my desire: my challenge in every point is fully justified to the satisfaction of all, without the contradiction of any: the truth of God is vindicate, the errors of arminianisme and popery, are cast backe upon the face of the undermining faction, for their perpetuall ignominy. The prime leaders are in a faire way to receive from the hand of justice their due deservings, the simple sort are recovered from the snares of their subtill seducers, the part that remaineth sound, is established in a more fervent love of the brangled truths. The Canterburian plots are laid open, detested, hissed at by all, in whom the smalleft sparkes of ingenuity and good nature, let

be of the grace of God doth appear: when all this is apparent, I find no more remaining for me, but to sit down without further trouble, to blesse the Lord for his wonderfull workes, and to eate with joy the fruits of a good conscience, from my laborious endeavours in the most doubtfull times, to contribute all my strength for bringing to light these mysteries which now are deciphered, and with joy looked upon by every vulgar eie. Truly the Lord is God, the Lord is God, he hath helped the people whose are neer unto him, his right hand hath done valiantly, the sighs of the poore hath come up before him, he hath laid low the crowne of pride, the lofty City he hath laid in the dust, that all who goes by in any posterior generations, may sing aloud his praise, and his onely in Sion the beauty of his holinesse, Blesse thou the Lord O my soule. *Higgins Scot.*

A Meditation upon the Canterburian faction, written, as now it ſtands, in the yeare 1633.

Plerumq; animis permoleſtum accidit, præter alia quæ ſimplicium pectora pulſant & animo manum objicit quotidie ſcandala, hæc ſuper in Eccleſia malum hodie conſpici, paſtores ipſos veterum partes & dogmatum, imperitiæ quam vehementi ad innovandum ferri: neque id quidem vulgi palato, ſed levioris momenti ministros, ſed summi ordinis, ſpondere, aperte in pulpitis, in ſcriptis editis, dudum convulſa ſunt; & alia indies clam in conclavibus inter familiares muſſitantur, mox convellenda, ut quos tandem habitura ſit finis audacia, conjectu difficile videatur.

Non din eſt cum certum plariſque fuit nil ultra poſtulari quam ut Epiſcopi ſecundum articulos Perthenſes eccleſiam regerent in pace: verum enimvero longè diverſa mens nuper emicuit vorum, qui nunc ad libidinem Eccleſiæ clavum circumagitant. Optimum & mitiſſimum Principem blandiciis calumniis & omni novatorum artificio urſerunt, impulerunt, ut pro imperio vellet aliquando mandare, efficere, cogere, quicquid apud Anglos eſt cæremoniarum amplecti ſine ſcrupulo. Quidſi & hactenus non habeant obſequentes, ſiccine ſuſtinebitur novationis vota? Nihil minus: devorandum adhuc, nil manſcente ſtomacho quicquid in Arminianis Dordracenis patres damnandum cenſuere,

fuere? Sacrosanctum adeo ipsis est Arminii nomen ut si quis ejus familiam vel verbo laeserit, schisma & seditionem velle pronunciaverint illico, verum qui Deo sacrorum seu decretis seu personis ac vellera vel vota detrahunt et additionis aliqua cum specie posuerit, hic ille vir est cujus virtuti nulla beneficia nulla dignitates dignae satis sint praemium praemia: eo jam pervenimus videmus, quo non ipsum audacium affingere Pistassum libet: Arminianismus Anglicanorum rituum cumulo superadditus, si quem non premit Hercules habent humeros portet: nostrates men Atlantes, ne si jam dilabá levitarent gravioraferendo sopires efficiunt.

Quantum abfuit divinum papismum acervum non Anglis tantum sed & Belgis Arminianis exosum per impudentes Montacutii simul & semel evomere nuper impune, novit orbis: arbitrabamur ruptam ea compressione avium vomicam quanta quanta fuit totam crudelitatem fuisse evacuatam tumen de novo saevire exhalantes subsidere adhuc in fundo persentiunt quod nondum orbi apparuit virus, parum est in baptismo necessitate infallibili omnes omnino infantes etiam reprobos regenerari, justificari sanctificari, insuper cum conveniisse semper inter partes, Calvinistas, Lutheranos, Pontificios, de omni eo quod ab fidei articulis vel necessarium vel utile, realissime sciliset corporis & sanguinis Christi praesentia, litem esse solum de praesentiae modo, quem servare curiosum invenire est impossibile: Episcopatum jure esse divino, adeoque qui in reformatis omnibus Ecclesiis, praeter Britannicas, sabra sinall aut ministri, ordinem esse contra legitimum jus, impune à Presbyteris quos jus divinum ordinem sui loqui nemini, conferre vetat. Ipsum mitula suum si adsequuntur cultores, templa omnia eorum imaginibus sanctorum, sed ipsum vitam Trinitatis idolum legitimae fa mari e super altari esse barbaris in unum sanctissimum pons debere, & eorum eo qui gemmas non stellit, nullum qui ecclesiastico vultu ferre fuas aures; nullum in Ecclesia Romana unum hactenus haeresin posse, quas habent praeterea

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suprafundamentum errores, tantum abesse, ut errantium salutem in ullo periculo ponant, ut etiam non necesse sit quenquam à Romanensium communione secedere, nec à nostris sacris ob errores Papanos ullum arcendum: justificationis litem meram esse λογομαχιαν.

Hæc & hujus generis plura quæ tenent ecclesiæ adeo & animose ut quos sequaces non habent abominentur, calumnientur ut Puritanos, quid ipsis porro consilii sit, ego quidem ea stupiditate sum, ut non perspiciam: plenum meditari papisticum mens non patitur suspicari, credat Judæus apella Sed nova dies nova dudum recluſit myſteria. *viros doctos & multæ prudentiæ usque adeo delirare, ut putent regno, Ecclesiæ, sibi, sponte gratisque subeundum tyrannidi Pontificiæ jugum quod ex ipsis Pontificiis omnes, quos non dementavit palpabilis superstitio multo gravissimum non sine suspiriis sentiunt, & totis animis cuperent excussum. Sperare ipsos à Pontifice se posse recipi nisi plene sua colla Petri subjiciant plantis, non patitur multorum etiam recens experientia; Sciunt quæ Spalatensi quæ Marsilio Romæ, quæ Paulo Servitæ Venetiis, & aliis alibi nuper contigerunt. Quid ergo mentis habeant magnum Apollo divinet, videntur Ecclesiam desiderare novam; quam cæteræ omnes quotquot in orbe celebrantur Christianorum societates ut primum cognitam statim aversantur.*

Verum ista tempore scrutatoris cordium ministro, in lucem protrahenda relinquuntur, nobis non licet esse Vatibus. Interea qui se blandissimis novatorum Zephyris circumagi, qui sacrosanctam in qua renatus est Ecclesiam à fundamentis everti non vult, det operam ut probè conspectos habeat, quos Ecclesiæ lapides suis machinis impetunt nostri Poliorcetæ, hos omni materia munial, ne si excutiantur, sequatur ruina; diligenti studio incumbat articulos omnes pernoscere quos sustinent hostes heterodoxiæ corrumpere; videat quæ nostri dudum contra adversarios imprimis ex Scripturarum fontibus protulerunt, quæ ista vicissim ex suis lacunis hausta retulerint; comparet ad hæc novatorum dicta, in quibus gloriantur sanis cum superci-

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cilio quasi supra vulgus literatorum eximii quid sapientiæ invenset vix aliud ipsos ferre, quam errorum veterum a magnis Theologis quos hi non alia de causa inimici faciunt, jure meritissimo dudum explosorum farraginem.

Nobis equidem nullus est animus quenquam onerandi scriptitatium culis nostris, multo putaremus conducibilius oppressum & tantum non obrutum libris orbem levare tradendo multas voluminum myriadas Vulcano in sinum, ne hinc amplius emergerent plumbei imo lutei permultorum labores: magnum hujus operæpretium, bone studiosorum horæ non perirent, ut sæpe nunc, inanes; dum non esset aliud in quo tererentur, quam vel gemmea vel aurea saltem argentea divinorum ingeniorum monumenta. Hoc unum nobis est instituti, colligere quæ nostramet subsidio esse possint memoriæ multo fluxissimæ si quando cum novatoribus necessario congrediendum.

Licet non putemus necessarias valde in hoc certamine disputationes verborum, parvam adhuc spem præ se tulerunt novatores in ponderibus rationum, omnis in aulicis fiducia, donec istius familiæ principes irrepserunt in aulam (quibus artibus vulgus loquitur) altum ab ipsis in publico silentium: qui posthac Ecclesiam implevit tumultus sopiendus facile videtur, ut primum ferventi hodie in aula gratiæ frigidam Dominus suffuderit. Regum corda in manu Domini; qui patitur bonum, si quis in Christiani, principem, existimare viros eos prudentes & pios quibus Ecclesiæ gubernacula securè commendari possint, qui reipsa tamen pietatis pelle tantum indutis intus rapaces lupi, astuti vulpes, oves Christi vel irretire cassibus vel exigere cauta conantur, quo sic in apricum ducatur ex diuturni latebris, aliorum vivida pietas, aliorum ad radios tentationum flaccida hypocrisis: Idem Dominus suorum ex longinqua somnolentia ex precatorum precibus & pœnitentia excitatus, quando subdolorum consilia pellucida regi reddiderit; confidimus, exigentur aulæ & bonorum omnium conventibus ut Reipublicæ pestes, ut Ecclesiarum vastatores

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& incendiarii, & quicquid in regno jamdiu turbarum fuit unici autores.

Ne quis vero miretur homines ad miraculum versatos & ad fallendum ipsa natura factos piissimi Regis animo obrepsisse, perpendat ipsi Davidi Zibam fecisse fucum: Constantino in eum gratia locum evasisse Arianorum Principem & caput Eusebium, ut non ipse modo, à Nicomedie aulicæ etiam urbis episcopatu, in Constantinopolitanam sedem contra canones ascenderit, sed & Arium adduxerit in aulam maximo orthodoxorum omnium eum dolore: impetraverit hypocritæ hæretico non mediocrem Imperatoris gratiam, & literas non commendatitias tantum sed mandatorias, imo tandem minaces Athanasio ut reciperet in Ecclesiam: criminibus fictis falsissimisque Eustathium cujus Nicææ prope princeps locus ab Antiocheno Patriarchatu in exilium propulerit: Athanasium item ab Alexandrino: hoc uno nomine, nam cætera calumniarum nubes evanuerat, quod Aulicorum Arianorum calumniis persuasus optimus Imperator crederet virum esse superbum & seditiosum.

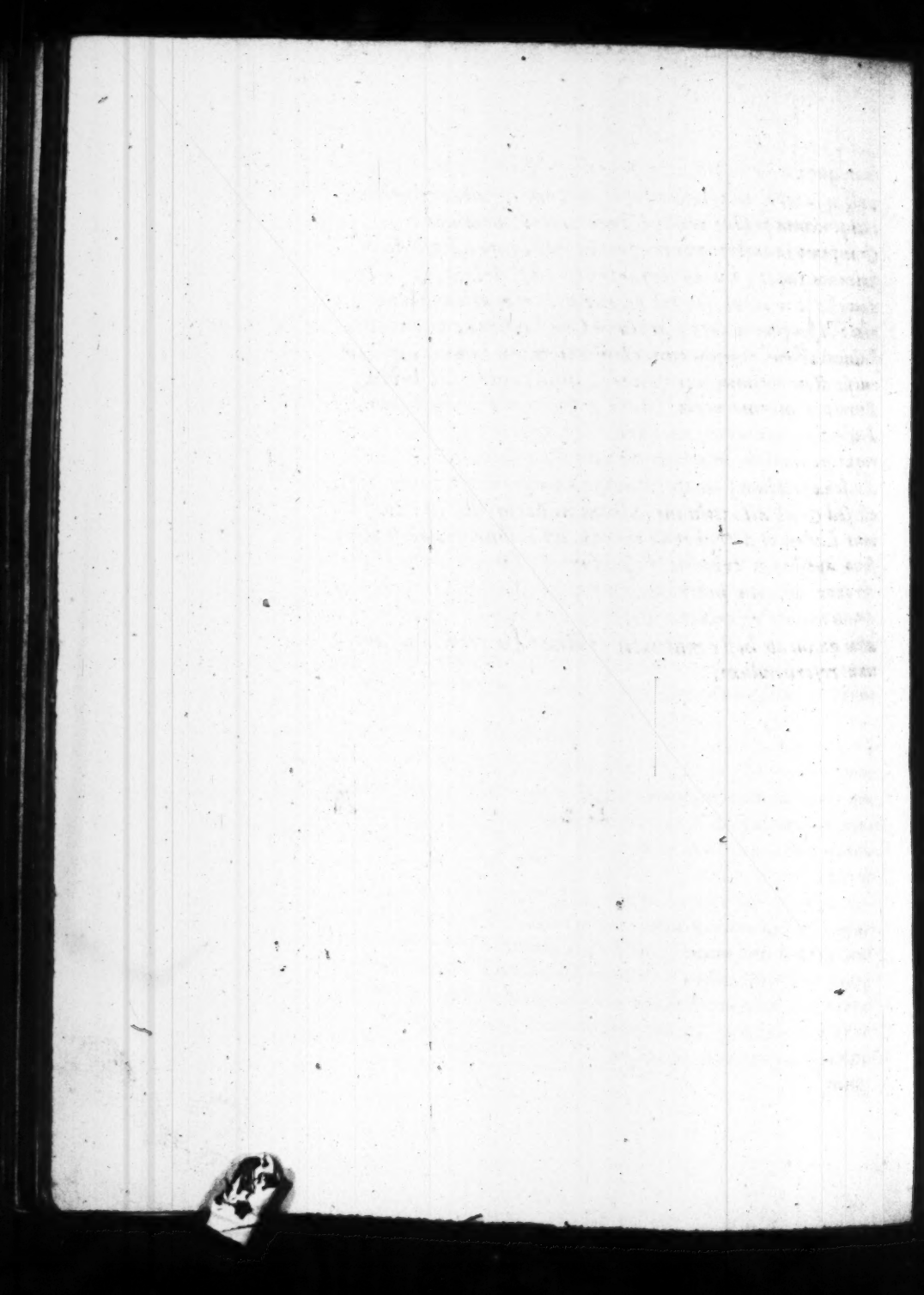
Ecce quid valuit ipso superstite Constantino versipellis hypocrisis; pat iarchatus orientis uterque, omnes aulæ vicini episcopatus ab Arianis occupati. Arianismus eo verborum lenocinio depictus, ut non hæresum modo sed & errorum catalogo eximeretur, Niceæ lumina & flos ut superbi & seditiosi homines pulsi in exilium. Ista videndo non vidit ipse Constantinus, aulicorum Episcoporum artes viro alias perspicacissimo tenebrosam caliginem offuderunt. Miranda mimus Constantii & Valentis orthodoxorum adusque cruentissima tormenta persecutiones; & tamen virum cætera bonum etiam nostri Constantium deprecabantur. tantum deliquit unus quod patulas unus aures aulicis Arianis contra orthodoxos præbuerit. Arianorum ille patronus orthodoxorum persecutor, orthodoxus tamen non Arianus. Superiorum exempla sæculorum cum nostro recurrunt sub nova quidem veste, ipsissima tamen antiquorum lineamenta

vultibus præ se ferentia, in recognoscentibus tollunt admirationem, quam alioqui nova omnino facies maximam ingeneris incuteret.

Esto fixum trabali clavo quicquid tandem malorum in Ecclesiam invexerunt Ladenses, & quam mox effusuri videntur Iliada, omnem potius alium pro autore, pro fautore postulare, quam Carolum Regem; domi peregrinus est quisquis nescit qui vir ille sit. Verum est novatores Ladenses omni ope niti ut suffuratum Regis nomen suis sceleribus aliquando prætexatur, & quo id effectum dent omne calumniarum genus struere, quibus benignissimum Regis animum avertant ab his, qui ipsorum apostasiæ adversari decreverunt: depingunt monstrum horrendum informe ingens, quod Puritanum vocant: hac induunt larva, non eos tantum qui nonnulla in Anglorum ritibus reformata desiderant, verum etiam si qui tenelli adeo stomachi sint, ut respuant quam vel Arminium vel Spalatensis vel Cassander vel adhuc in sui cerebri culina Ladus coquit pultem, hi omnes crassi Puritani schismatici seditiosi, Iesuitarum fraterrimi fratres, his nominibus deferuntur ad piissimum principem, quicunque orthodoxorum pietate modestia charitate præ cæteris clarent, his omnes in aula aditus præstruuntur nulla ad apologiam præbetur auris.

Agnoscimus Domini dextram, hoc equidem meritum est nostrum veritatem non amavimus plerique, testatur in omni ordine scelerum cataclysmus, qui ubique nullo obstante pœnitentiæ repagulo exundat, quapropter si divina manus irarum aperiret abyssum, & indignationum cataractas solveret, quo gens impia calamitatibus obruta & excussa terris in inferni præcipitaretur profundum, multo justissimam plectentis severitatem fateremur: nunc vero cum levioribus cædentem flagris sentimus, indulgentissimam patris dextram exosculabimur. Omnis nostra pœna Constantini sunt diet; optimus & sine pari princeps non putat hypocritas, qui tanta arte fictam pietatis speciem induerunt ut ipsos artifices facile fallat, non putat errare, qui sibi perjurio negare parati sunt,

sunt, quos aliis instillant errores, & qua fatentur se supra vulgus sapere, iis illinunt sophismatum pigmentis, ut veritati proxima possint oculatissimis videri; homines ἀρετήτους *& ingenio industriaque magnis negotiis pares, Ecclesiis praficiendos putet; his adversantes & ad se delatos in horrenda veste Puritani, severè ad exemplum multandos existimet: Ista omnia ante Carolum Constantinum, verum confidimus affore tempus cum clementi magis lumine dignaturus sit Rex optimus introspicere, quid tandem sub invidioso Puritani mormoluceio latere possit, quid item de aurata Ladensium contegat superficies: Hac cum illuxerit, totius regni gemitibus multum vocata dies, speramus daturam Ecclesiæ solidum firmamentum, qua nunc non tantum scissa est, sed & ab alto culmine ruinam minatur: illa lux confidimus Ladenses detrahet de thronis ad tribunalia de gravissimo apostasiæ crimine responsuros. Interea dum tenent thronos nelatius heterodoxias pestis serpat, videant singuli quam merito reformata Ecclesia evomuerit, quod hi vix aliis quam ab hoste mutuatis condimentis recellum, appellunt reservandum.*



A Meditation upon Antipuritanisme, written at that same time.

SÆpenumero subit admirari unde semen habere possit odiorum flamma, qua Puritana gens ubique conflagrat. Rudis nimis est cum antiquitatum tum novitatum in Ecclesia quisquis nescit quanto opere nostri abhorreant ab omnibus quæ quondam Puritani sibi propria fecere. Sed estò revixerit in nostris una cum nomine ipsissimus Puritanorum genius quid tandem præsens experiri morentur seculum asperius quam omnia priora? Puritani florentissimis Ecclesiæ saculis licet in schismate pertinaces, ea tamen pietatis, probitatis, orthodoxiæ fama claruerunt, ut Imperatores Constantinus, Theodosius uterque, & alii, ut Episcoporum Catholicorum optima nota plarique, cum ipsis amice, imo familiariter vixerint: Vix alius quam hæretici, iique nigerrimæ cutis, molestiam creare conatus est. Ab Arianis primum dirissima perpessi sunt sed quæ ipsos Catholicis chariores & conjunctiores reddidere. Nullum Macedonio fœraliorem hostem senserunt, verum hujus in Puritanos furor desist in hæresin, Arii non parvo pejorem quam Synodorum universalium altera non statim valuit exstinguere. Simillima Nestorii fortuna fuit, quam hic primum in Patriarchali throno caput extulit, omni conatu nixus est, etiam

etiam in publicis Ecclesia diatribis, ab Imperatore mitissimo extorquere sibi licentiam cunctis exagitandi malis, quoscunque in religione à se diversa sentientes reperisset. Principis equidem favor ea tempestate furentis rabiei Puritanos eripuit, animadvertendum tamen Episcopi in aliis persequendis ardorem erupisse in haresin ejus pravitatis, ut vix tertia Oecumenicarum Ephesi Synodo potuerit curari.

Fatemur in historia notari bonorum aliquando virorum in Puritanos iracundiam sed profecto quantum memini semper istas licet in optimis viris iras nigrum theta transfigit. Chrysostomus nunquam satis laudibus cumulatum, in itinere Ephesino, multas Puritanis Ecclesias abripuit: verum hacce violentia Princeps apud Deum causa putabatur, calamitatum quibus divinissimus vir mox obrutus occubuit in exilio. Cyrillus quoque Alexandria Puritanos oppressit, hic vero præter alia quæ domi forisque passus est adversa, hac infamia nota ad omnem posteritatem insignitur, quod Episcoporum primus ageret Dynastam hoc est seculi typhum atque tyrannidem in Ecclesiam inveheret: etiam atque etiam videant qui capitales cum Puritanis inimicitias exercere semet hodie gloriantur ne in summa trahant caput antiqua Puritano mastigon supplicia, si viri sint ceteri boni ne qua seculi calamitate injusta luant odia: sin mali, ne in damnandos errores vel horrenda flagitia collabantur.

¶ Quanquam hujusce consilii nullus hodie amplius appareat usus; miranda Dei bonitate una cum Episcopatu ex Scotia Puritanismi nomen (nam res ibi nunquam adfuit) jamdudũ est profligatum: ut primum iste schismatum fons exsiccatus est omnis statim divisionum umbra, omnia sectarum nomina evanuerunt. Quæ susuper est in Insulæ reliquo Anglicani Puritanismi calumnia eam quoque in æternum oblivionis barathrum depulsam iri speramus ut primum Episcoporum illic quoque ruina omnes omnium sectarum infames titulos una secum contumulaverit. O quantum fælix tam fausto funere fossa.

FINIS.

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The chiefe Errata are theſe following.

IN the preface, pag. 12. line 11. read is. In the Treatiſe, p. 10. l. 13. r. came. p. 15. l. 18. Antiarminian. p. 21. the margine at the foot of the page, dele. p. 38. l. 38. r. aut. p. 41. l. 29 r. apoſtolicæ. p 45. marg. l. 12. r. omnis p. 47. l. 3. r. of all. p. 47. marg. l. 11. r. certe. ib. l. 14. r. animalia. p. 49. marg. l. 11. r. ſubiere. ib. l. 23. r. macerie. p. 53. m. 6. r. on. p. 56. l. 6. r. injuries. ib. m. l. 20. r. ſcilicet. p. 59. l. 22. r. it at their p. 60 m. l. 43. r. invocation. p. 61. m. l. 34. r. dedit. ib. l. 35. dele ne. ib. l. 39 r. quandam. p. 66. l. 36 r. ſyllab. ib. l. 38. r. prædicat. ib. l. 39. r. de. p 68. l. 45. r. but a Catholick. p. 69. m. l. 18. r. juſtificat. p. 71 m. l. 25. r. ἀδυνάτον. p. 72. m. l. 43. r. divina. p. 76. m. l. 48. r. myſterie. p. 77. m. l 7. dele et. ib. l. 8. r. nimirum. ib. l. 9. r. παλαγια. ib. p 17. r. γνησιε. ib. l. 19. dele of. ib. l. 21. r. cenſores. ib. 29. r. temere. p. 104. l. 18. r. incomparably. p. 114 m. l. 2. r. uſurpations. p. 115. m. l. 33. r. Chriſtian. p. 118. m. l. ult. r. numbers. p. 119. m. l. 1. r. black libell. p. 124. m. l. 25. r. eccleſiaſticæ. p. 126. m. l. 26. r. urgeri. p. 127. l. 10. dele hy.

In the Supplement, the preface, p. 2. l. 4. r. this. p. 21. l. 12. dele yet. p. 22. l. 1. r. ſo. p. 25. l. 7. r. ſhall. p. 26. m. l. 30. r. affectui. ib. l. 38. r. promiſſam. p. 27. m. l. 28. r. otioſam. ib. 32. r. næ. p. 56. l. 12. r. Iconomachian. ib. m. l. 34. r. imagines. p. 54. m. l. 13. r. irreſpective. p. 55. l. 30. r. is by way. p. 68. l. 4. r. obſequio. p. 68. l. 16. r. eternall.

The miſplacing of diſtinctions, and ſome other literall eſcapes, muſt be remitted to the Readers diſcretion.

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A Postscript for the personate Iesuite *Lysimachus Nicanor.*

GOod Father *Lies-wake*, yee do no new thing to parallel the *Scottish* Covenanters with Iesuits, it is the old and oft rechanted song of your fellows, to put Iesuits and Puritans (which name all must be content to beare, who will not under your conduct be led backe to *Rome*) in one Category, to make them but two singulars under one specie, both most furious Rebels, and by open profession most seditious Traitours, yet with this difference; that the one, because more opposite to you, must partake more of the nature of the specie: The Puritan (as yee must have leave in this season of your Kingdome to play the *Nomenclators*) is growne so big a Traitour, that scarce any roome is left for the Iesuit to stand beside him. Not long agoe, it was the

It is the common stratageme of the *Canterburians*, to slander all their opposites with Jesuitisme.

equity of your brother *Montagu*, to grant the Ieſuit the favour to march with the Puritan under the ſame colours, in the ſame ranke, as Devils equally furious, unhappily borne, and foſtered to keep *Rome* and *England* aſunder: (*a*) But now it is the wiſdome of your Grandfather *Lad*, to marſhall them much better, the Puritane muſt be far advanced, the Ieſuite muſt ſtand at his back, that ſo all ſtroaks, all darts, may light in the body of one, while the other eſcapeth without any wound, ſo much as of a word. In the very face of that honourable Court of the *Star-chamber*, his Grace dare be bold to avow his advice to the King, to go with the Puritans beyond noſe-ſlitting, cheek-burning, fining above their worth, perpetuall priſoning: But for the Ieſuits his moderation, his Chriſtian patience muſt be proclaimed to the World, hee muſt glory before the King, that he counts it unbeſeeming his Grace, to ſerve them with ſo much as courſe language, let be to intend their perſecution in the leaſt meaſure. (*b*)

(*a*) *Supra cap. 7. A. A.*

(*b*) *Chap. 8. L. M. N.* For hatred to the Puritans, the *Canterburians* are content to turn Ieſuits.

Yee muſt therefore Maſter *Lies-make* be content to want the honour of the invention, of this parallel, for the ſtratagem is old, and now become triviall, only in this, the rare quickneſſe of your wit is to be applauded, and the glory of ſome new invention here, is not to be denied to the ſingular dexterity of your engine: Yee are the firſt of the *Canterburians* I know, who for the hatred of their party was content avowedly to enter the Ieſuits Order, and put on their habit, that from under the maske of their broad Hat, might be ſpued out on the face of the Covenanters, ſuch a torrent of peſtiferous venome, as none would ſuſpect could flow from any other fountaine, then the heart of a very Ieſuit:

ſuit: Surely yee act the Ieſuits part ſo well, that it ſeemeth yee have much more of him then his hat and habit: By too curious imitation of his behaviour, ye are ſo habituate in his nature, that ye are not like in haſte, though ye would, to lay it aſide. In this your Pamphlet yee vent ſo much impudency, ſo many lies and ſlanders, ſo much ſpight and cruelty, and diſdainfull pride, ſo ſalt and bitter ſcoffings, mockings, railings, and which is worſt of all, ſo prophane and blaſphemous abuſe of holy Scripture, for yee make it alway the channell where-through your wicked humours muſt run, for the overwhelming of your enemies: In theſe Ieſuitick arts ye prove ſo excellent, that in the very firſt yeere of your Noviciate, you may put in for promotions *per ſaltum*: Sundry Provincials have not all their dayes kythed ſuch cunning as you already, if ye make a proportionall progreſſe, a few yeeres may make you Generall of the Order, if ſo be your minde can ſerve you to change your Nation the third time, and as yee have turned from *Scottiſh* to *Engliſh*, from *Engliſh* to *Iriſh*, yee can be content to ſweare your ſelfe full *Spaniard*, at leaſt a devout ſervant to *Philip* the Fourth for the advancement of his Catholike Monarchie, though never ſo much to the prejudice of your olde Maſter King *Charles*, and all Chriſtendome beſide.

Your name demonſtrates your vanity and pride, qualities familiar to your Order: Yee muſt be no leſſe then the ender of the plea, and that by a victory: Truly you come in good time to the *Canterburian* troops, no Chieftain can be ſo welcome to them as you, if a *Lyſimachus* will convoy them, and breake the battaile of the poore Covenanters without ſtroke; or if ſome

The decipheting of the name of *Lyſimachus Nicanor*.

ſtrokes muſt be diſtribute, yet if *Nicanor* be on their ſide, it is the top of their deſires. But things are not alway correſpondent to their names; Etymologies are ſometimes antiphraſtick: who before the fight, muſt needs ſtamp their Enſignes with ſtyles of victory and triumph, are compelled ſometimes to ſee their too precipitate joy and gloriation end in diſgracefull diſpleaſure. Or is this only your vanitie in hiding of your name to proclaime it, in *Lyſimachus* to tell us you are Doctor *Leſlie*, in *Nicanor*, that yee are Biſhop of *Doun* and *Conar*? though this had not been put in the Frontiſpice of your booke, yet any who had peruſed your former Schenick Writs, that Comedie of your ſeven Sages, that Tragick harrang to your ſilly Prieſts, which for the glory of your name behoved to walke over-ſea even in a Latine gowne, might eaſily have gueſſed at your ſtyle and humour in this your laſt Writ: Your profeſſed abode over Sea, your impotencie even without all occaſion to keepe your ſelfe off the *Iriſh* Oath, off theſe *Scottiſh* Miniſters whom ye did baniſh from *Ireland*, off the exceſſive praiſes of your Patron the Deputy: Theſe and ſuch other paſſages of your book, lift up your maske, and lead any who will, under the ſhadow of the *Jeſuits* Hat, to behold D. *Leſlies* head, that upon it, without miſtaking, may bee caſt all the Garlands of Honour, which the penning of ſo brave a piece in ſo neceſſary a time doth deſerve.

The Lands griefe is the *Canterburians* joy.

But whoever you be, whether *Leſlie* or *Maxwell*, or *Michell*, or who elſe of the faction, (for as now the report from *Ireland* goes, the Book hath not any one certaine Authour, but the matter of it collected by ſundry, was diſpoſit and put in that ſhape by *Bramble*

of

of *Derry*) certainly yee are a merry man in a very unſeaſonable time: When the whole Ile is in ſadneſſe and dole, in feare and trembling, yee are upon your congratulatory Epiſtles; And why not? Theſe are the dayes yee have panted long for, fire and ſword is your element, rather then Epiſcopall honour ſhould lie in the duſt; fire and water, heaven and hell muſt all goe thorow other: yet who knoweth but your ſinging in ſo foule weather may end in mourning to you, and joy to all thoſe who now are weeping for that blacke ſtorme which yee and his Grace your Prince have raiſed in our Climate.

The only point wherein ye make Covenanters draw neere to *Jeſuitiſme* is in their doctrine of the civill Magiſtrate, which yee branch out in ſixteene particulars: Is it not then your minde, that whoever leaveth the Proteſtants in one head of Doctrine, doth give to the *Jeſuits* matter of congratulation, and a good ground to expect their totall apoſtaſie to the popiſh Religion? This is the only ſcope of your whole Booke: What then doe you thinke of your fellows, whom I have aſſayed to cõvince by their own teſtimonies of a defection from the Proteſtants to the worſt of the *Jeſuits*, not in one head, but ſo exceeding many, that very few controverted heads do remayn, wherein they are not joined long agoe with the *Jeſuits*? Shall partiality ſo far predomine with you, that wee Covenanters for conformity with *Jeſuits*, in one point alone, muſt be reputed Apoſtates from the Reformed Church to *Rome*, yet ye *Canterburians*, though ye declare your conformity with *Rome* in twenty, in an hundred, yea, well neer in all the controverted heads of doctrine, no man without a great

If wee in one point, our adverſaries in an hundred are Jeſuited.

taſh to his charity, may begin ſo much as to doubt of your full Proteſtantiſme.

That one point wherein yee make us Ieſuited, *is the doctrine of the Magiſtrate*: This to you is the head of Proteſtant Faith, and all their other Tenets but members following that head, your practice is very conſonant to this your profeſſion; for your new doctrine of the magiſtrate is the firſt and moſt beloved article of your Creed, which above all other you preach and preſſe with extreame violence: Your new ſtamped oath of allegence and ſupremacy whereby yee would ſet up the King in a place ſo farre above the ty of all lawes, divine and humane, as his royall heart hath ever abhorred to bee made ſuch an idoll: Good Princes in this are like the Saints in glory, all which giveth to them a degree of honour exceeding the ſphere of man, and entrenching upon Gods proper glorie, they eſteem them, as they are indeed nothing but flattering effronters of their ſacred perſons.

The bounds of Princes power, and peoples ſubjection, are points of State, not of Religion.

That which yee call the head of all proteſtant Religion, readily doth not concerne Religion at all: Religion indeed doth oblige the conſcience to give unto all Magiſtrats their due honour and obedience, but the bounds and limits of that obedience which is the only point yee ſpeake of, Religion medleth not with them till the civill lawes of States, and Empires have clearly defined them. No Religion will oblige a *Spaniard* to bee ſo farre ſubject to King *Philip*, as a *Grecian* ſlave muſt be to the great *Turke*, neither doth any Religion equall the *Poloniſh* ſubjection to their King, with the Spaniſh to theirs. doth any Religion oblige the Electours of *Germany* to be ſo much ſubject to their Empe-

rour-

rour, as the Nobles in *Pole* are to their King, or ſo little ſubiect as the *Venetian* Senat is to their Duke, or the States of *Holland* to the Prince of *Orange*? the civill laws and cuſtomes of nations, ſet down the limits both of the Soveraigns commanding, & the ſubjects obedience: Religion cauſeth theſe march ſtones conſcienciouſly to be keeped when once policy hath fixed them. It ſeemeth yee intend to make *England* quit their priviledges, and burn their *Magna Charta*, to make *Scotland* bury their Aſſemblies, and Parliaments, that a blank may bee put in *Canterburies* hand to write downe what lawes hee will for the Church and ſtate of both the Nations: but thankes bee to God that King *Charles* doth live, to be judg betwixt you and us in ſo materiall a queſtion.

The preſent danger of this Ile to fall in hands of the Pope and *Spaniard*.

Yee tell us further in your preambles, before ye come to your firſt parallel of Pope *Vrbans* hope, to make *Scotland* returne to *Rome*, yee might have told us more from your companion *Con*, who is more acquainted with *Vrbans* ſecrets then other men, that the Pope hath a pretty confidence to joyne *England* to *Scotland*, that ſo the reduction of the whole Iſle, and your *Ireland* with it, to the See of *Rome*, may be ſet up as an eternall Trophee to the honor of this Popes family: Surely the ground ſtones of this hope are laid on ſo deep plots, that except the hand of God & the King in this preſent Parliament pull them up, Pope *Vrban*, for all his age, may yet live to put the triumphal copeſtone upon that building. We grant you alſo that the Pope and Ieſuits, as yee ſay, are hovering above the head of us all, to fall upon the prey of all *Britain*, when both parties, which your malice will compell to fight, are wearied with mutuall wounds; in this propheſie wee think you but

too

too true Divines, ſpecially if yee will adde, which all without the gift of propheſie may ſee to bee conſequent, that when the Pope hath gotten the ſoules of thoſe who out-live this war for his part, his ſonnes the *French* or Catholike King, will not be quiet, except for their ſhare they get the bodies, the goods, and liberties of all this poor Iſle.

The moſt hated of the Covenanters proceedings, their covenant it ſelfe, is approved by the King.

Your other gibes at the Covenanters proceedings ye might have holden in, if the honour of the King had any waysbin dear unto you: the worſt of all our actions, even that which yee were wont to proclaime our moſt vile, and helliſh rebellion, ſedition, treaſon, & what elſe yee could deviſe, is now by our gracious Prince, after a full ſearch of it to the very bottom, not only abſolved of all crime, but ſo farre approved, that by act of Aſſembly, Councell, Articles of Parliament, it is commanded to be ſubſcribed by the hearts and hands of all in this Kingdome without exception; ſo that now there ſtands at the back of that long blaſphemed Covenant among the firſt and moſt conſpicuous hands; not onely *Roxburge*, *Lauder-dale*, *Southeſke* and others of the prime Counſellours, but alſo *Traquair* the Kings great Commiſſioner for that effect: Wee hope then that you and your like, if there remaine any ſpark of reverence in your breaſt towards that authority, which oft yee pretend to adore, will not onely for ever hereafter bridle your very looſe tongues, but alſo eat in again, or at leaſt cover ſo farre as you can, for hiding of your ſhame, theſe moſt falſe lyes and unchriſtian railings, which theſe two yeares by-gone in word, writ, print, ye have vomited out againſt our proceedings, eſpecially that moſt-hated and ſlandered paſſage of them, the renewing of our Covenant. The

The firſt point wherein ye parallell us with the *Ieſuites*, is in our oppoſition to Monarchike government. By Monarchike government yee expreſſely enough declare that yee underſtand ſuch an abſolute and illimitate power, as exeemeth the Prince from the tye of all law, and puts in his hand the full libertie to make what lawes hee will, without the advice, let be conſent of Parliament, of Councell, or of any others, and taketh abſolutely all liberty from his Subjects, though met together in Parliament to defend themſelves by armes in any imaginable oppreſsion, even ſuch a Monarchie as the great *Turke* or the *Mogor* of *India*, or the *Cham* of *Tartarie*, this day doth enjoy over their ſlaves, that ſtrange kind of government, which in my laſt chapter I deſcribed in the wordsof your brethren. Wee confeſſe freely that our heart is much oppoſite to ſuch a Monarchie: yet nomore then our gracious Prince King *Charles* and his glorious Father King *James* give us expreſſe warrant The one in the fore-cited writ of his Atturny (*c*) abhorring theſe injurious flatterers; who would impute unto him the making of lawes without his Parliament; the other in his Parliamentary ſpeech (*d*) making that Prince a perjured Tyrant who would not gladly bound himſelfe within the limits of his lawes, and theſe men to bee taken for vipers, peſts, and common enemies to princes and people, who would aſſay by their flatteries to looſe Princes from their pactions made with their people at their Coronation, and the ſetled laws of their Kingdome, yea, wee ſhow that your owne great Biſhop *Lad* (poſſibly as great a Royaliſt as is needfull) goeth before us

1. Parallell. We are for Monarchie, but againſt Monarchicke tyrannie.

(*c*) *Supra. chap.* 8. 2. R.

(*d*) Page 531. A King governing in a ſetled Kingdome, leaveth to be a King, and degenerateth into a tyrant as ſoon as hee leaveth off to rule according to his Lawes. Therefore all Kings that are not Tyrants or perjured, will be glad to bound themſelves within the limits of their Lawes: They that perſwade them the contrary are vipers, & peſts both againſt them & the commonwealth.

with his own mouth, what ever he directeth you and many more of his followers to the contrary, to teach that no ſtatute(*e*) Law can be made any where but in Parliament, even in *England*, let be *Scotland*, where to this day never any conquerour did dwell. But as for true Monarchie ſo high as the lowable lawes any where doe make it, wee are in nothing oppoſite thereto, for what have wee to doe to condemne the ſetled State and lawes of any other Nation? Certainly the royall authority of our own gracious Soveraigne ſo far as the lowable lawes of our Kingdome doe extend it, wee are ſworne in our Covenant heartily to the uttermoſt of our power to maintaine.

(*e*) *Supra. cap.* 8. 2.

The lawfulneſſe of defenſive Armes.

As for the lawfulneſſe of reſiſtance in the preſent caſe of our invaſion, I may not enter in this ſhort poſtſcript into any ſuch queſtion; onely ye may, if you pleaſe, underſtand, that it hath beene the tenet of our Church ſince the reformation, it hath beene the right and practice of our Kingdome ſince the firſt foũdation, a number of inſtances therof are approven in our ſtanding acts of Parliament unrepealed to this day, it hath beene the practice of all the reformed Churches abroad, wherein by Queene *Eliſabet*, King *Iames*, and King *Charles*, they have beene all allowed, and the moſt of them countenanced with powerfull aſſiſtance of men and money. Your ſelfe cannot deny, but in the judgment of reformed Divines, reſiſtance in many caſes is lawfull, in theſe Kingdomes where the prince is tyed in the fundament all laws by paction to his people: that this is the ſtate of the Kingdome of *Scotland*, though yee may

may deny it, yet King *Iames*, who is like to have as great underſtanding in the rights of the Crowne and Kingdome of *Scotland* as you, or your like, gives us aſſurance that by a fundamentall Law the King of *Scotland* is obliged at his coronation to paction under his great oath the preſervation of the eſtabliſhed Religion, of the lawes of the Kingdome, of the liberties of the Subjects. (*f*) However we love your ingenuity who doe not diſſemble but profeſſe openly your minde, that when a faction about a Prince by divine providence is permitted to take courſes for the evident overthrow both of the Religion, of the lawes, of the liberties, of the goods, of the lives, and all that is deere to an whole Kingdome; that in thoſe or any other imaginable caſes of tyrāny, whole parliaments may not proceed for their defence one ſtep beyond teares, prayers, and flight: That what ever is done more by whole and conſentient nations againſt a faction of Court miſleading the Prince, no leſſe to his owne then to his Subjects ruine, is ſimply unlawfull.

(*f*) Page 195. In the Corronation, our Kings give their oath, firſt to maintaine the Religion preſently profeſſed; and to puniſh all thoſe that ſhould preſſe to alter or diſturb the profeſſion thercof: and next to maintaine the lowable and good Lawes made by their Predeceſſors: And laſtly, to maintaine the whole Countrey and every ſtate therein: And this oath in the Coronation is the cleereſt civill and fundamentall law whereby the Kings office is properly defined.

Your ſcoffes about the queſtions of Biſhops and Elders deſerve no anſwer; nothing doe wee maintaine in them but what the aſſemblies of our Church at our firſt reformation ordained and was in peaceable practice among us ever, till men of your coate by fraudulent and violent wayes for their owne ambition and avarice, ſet up their novations: wee have no other minde in thoſe queſtions then the Church of *Holland* and *France*: all our tenets are ſo well cleared by that learned *Hollander*, *Gerſome Bucerus*, as none of your partie hath yet beene bold after twenty

Our tenets about Biſhops and ruling Elders, the King hath approved.

yeares adviſement to make any reply: yea we maintaine no more in theſe queſtions then that wherewith our gracious Prince by his Commiſsioner and act of Councell in our laſt generall aſſembly hath declared himſelfe to bee well pleaſed; but ye are a notable deceaver, while ye would make the world believe that the great queſtions betwixt you and us are alone about Biſhops and Elders, while as yee are very like (if yee be not marred) by the hands of Biſhops to bring in upon us the whole body of Popetry, and to overthrow the whole civill priviledges of both the Nations without any poſsible remedy, as your ſelfe in this ſame place doth to evidently declare.

The Canterburians in all their lectures of tyrannie have the Jeſuites for their Maſters.

Upon your firſt parallell wee make but one other remarke: Yee wrong much the Jeſuites in denying them the Honour to bee your adjuncts in the re-erection of a Tyrannick & Turkiſh Monarchie in Chriſtendome: Your ambition herein is too great, it were better to admit theſe pregnant wits to bee co-partners in your glory then to venture your alone upon ſo high a deſigne. The oppoſition, which that worke cannot but ſuffer, may make it breake in your hands, if yee bee not ſupported with their effectuall aſsiſtance, in this art they are your Maiſters, yee are but meere novices; it is unjuſtice to diſſemble from whom yee have learned, if you deny your thifts from them, the world about you is not blinde, they ſee and laugh at your poore and ill contrived cunning, for who now is ignorant, that the Jeſuites above all men living have obtained long agoe the priviledg to ſit in *Machievels* Chaire, that from

from thence, they may teach every where their lectures of tyranny, for the re-erection of a ſpirituall Monarchie in the whole Church for the Pope, in their owne Societie for the generall, in the whole unniverſe, in things temporall, a catholike monarchie for the *Spaniard*; And while theſe furtheſt ends may bee gotten compaſſed, an abſolute Monarchie for the Prince in every Countrey where they can get footing? What ever pains of old the Pope did take to weaken Emperours and Kings for the promoving of his own greatneſſe, yet now, being fully aſſured of their conſtant affection to beare his yoak, hee hath this laſt age beene as buſie as lay in his power, in lifting up of their head by the hands chiefly of the *Ieſuites*, to the top of all tyrannie, with the extreame prejudice of their ſubjects, liberties and lawes. Who elſe were the prime Counſellors of *Philip* the ſecond for to ſpoile his ancient Kingdome of *Arragon* of their great priviledges, and to bring them down to the ſame baſeneſſe of ſubjection wherein his great grandfather *Ferdinand* hath put the *Moors* of *Granada*? Who elſe did ſtir him up to begin that courſe of tyranny with *Flanders*, which hath coſt him more money already, then this day all *Europe* can command, and more men then are living *Spaniards*? Who elſe were the adviſers of K. *Lewes* the thirteenth to ſpoil his ancient Kingdom of *Navar*, and his Fathers beſtfriends, the Proteſtants, of theſe priviledges, which they had long enjoyed peaceably under former Kings? Who wakened the late King of *Pole* to preſent the yoke of tyrannie to the neck of his ancient ſubjects in *Swain*? Had the late Emperour any other movers

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to theſe cruell oppreſsions, which firſt in his owne hereditary eſtates, then in the Kingdome of *Boheme*, and laſt in the whole Empire, hee did practice to the very evident hazard of his Crowne, to the infinite and unſpeakable afflictions of *Germanie* through the mids and all the foure corners thereof; was not the main and ground quarrel of all theſe troubles, the too great affection of a Monarchik tyranny, of an abſolute dominion without tie of laws, oaths, covenants, wherwith the Jeſuits inſpired the heart of that man, otherwiſe not the worſt of Princes? Though therefore it be your craft for your better lurking to profeſſe your ſeparation from the Jeſuits in this your great enterpriſe of erecting in *Britain* a new Monarchick tyranny; yet the world is not ſo blind as you ſuppoſe, but ſeeth you clearly linked hand in hand, the Jeſuits leading the ring, and you but following and dancing to their meaſures.

2. Parallell. Wee are farre from ſubjecting the crown of our King to the will of his people.

Your ſecond parallel is wholly Jeſuitick, the thrawing of holy Scriptures unto your wicked ſcoffes at the gracious ſervants of God, the laying to our charge imputations, which never entred in our thoughts: Did any of us ever teach that Royall authority did depend upon the multitude, and that it was in their power to give Crownes to whom they would? When theſe men are bold to put in print before the eyes of the world ſuch ſlanders of us, what doe they inſtill in the eares of our King and his ſervants in their privie conferences? Shall any wonder that ſo long as ſuch men get leave to ſpread, without a reply, ſuch horrible calumnies of us, that the heart of our gracious Prince, and many about him ſhould be much inflamed to

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our hatred? What he ſpeaketh of the divine inſtitution of Kings wee doe believe it, that by God Kings do reigne, it is plain Scripture; as alſo that all advancement is neither from the Eaſt, nor the Weſt, but from the hand of the moſt high: So that all who deny to any Superiour the obedience which is due to their lawfull commands, muſt ſinne againſt God: Wee grant that ſome of our oppoſites have here a conceit which wee doe not well underſtand, they ſeeme to teach that royaltie alone, and that moſt abſolute without any limitation, is of divine inſtitution, that all other governments whether of republikes or ariſtocracies are but humane inventions oppoſite to the law of nature and firſt inſtitution of God: This State-ſpeculation ſeemeth to us a curioſity, wherewith wee have nothing to doe; it is enough for us to believe that our King is ſet over us by God as his deputy; that ſince the time our old anceſtours did chooſe *Fergus* the firſt for their King, obliging themſelves by their oath to be ruled by his race alone, according to the lawes made, and to be made with publike conſent, yea, ſince the daies of King *Kenneth* the third, to be governed by his neereſt Heire: Our ſubjection to the neereſt Heire of that Race is now ſimply unchangeable. The leaſt motion of any ſuch change hath as little come in the mind of our Nation in the dayes of King *Charles*, as in any age of the laſt two thouſand yeares, wherein our fathers have ſhewed more conſtant affection to the ſervice of his anteceſſors, then any other nation under the heaven this day to their royall families. What here yee rechant of our mind to a reſiſtance and defenſive warre in

ſome:

ſome caſes, is nothing contrary to this our profeſsion: Many bickerings have our predeceſſours had with miſleading factions, to which the Prince for a time hath given his countenance, but they were ever willing to diſtinguiſh betwixt the Prince and his miſ-informers, to ſee them puniſhed when their inſolent tyranny became intolerable; but the Prince ſetled in the full ſtrength of his authority, which for a time the cloud of theſe graſhoppers did eclipſe in the hearts of his people.

3. Parallell. The Canterburians give to the prince much more power over the Church then the Jeſuites give to the Pope.

The third point wherein ye join us with the Jeſuits, is our denying to the King the government of the Church: In this ye do us wrong, as in all the reſt, for we reject the popiſh doctrine here: They make Princes meere ſheepe, they command them to follow the Pope their Paſtour where ever hee leades, were it to the bottome of hell, without asking ſo much as *Domine quid facis*; but we eſteeme it to bee a chiefe part of the Magiſtrates office to cõmand all Churchmen to doe their dutie, and when they will not bee perſwaded with cleare reaſons, to compell them by force to reforme the corruptions in the worſhip of God: But ye skift out here much further to an extravagance, wherein yee have no approved Divine to be your patron. You teach that all Soveraignes are the true heads of the Churches in their Dominions; ſuch ſtyles the Biſhops of *England* ſince the beginning of Q. *Eliſabets* reigne, have ever denyed to their Princes, with their owne contentment; yee will have not onely the magiſtrate to command that which is right in the ſervice of God, as *Auſtine* and we doe gladly grant, but alſo yee make it his right, were hee a profeſſed

profeſſed Heretick or Pagan to give what Laws hee will to the Church without her conſent, or ſo much as advice: Ye give to the Prince much more, then the *Ieſuits* will grant to the Pope, to doe in the Church even without a Councell, what he thinks meeteſt; and if it be his pleaſure to call a Councell, ye make it his only right to call either of the Laity or the Clergy, whom he will, to be members therof; & when theſe members are conveened, ye give to the Prince alone the power of judging and deciding, and to all others but of meere advice; except ſo farre as the Prince is pleaſed to communicate to ſo many of them as hee thinks meet his own decifive voice, in ſuch a Councel, or without it; ye make it the Princes right, to deſtroy at his pleaſure all Church-canons, Church-judicatories, and formes of divine worſhip, which by Laws and long cuſtomes have been eſtabliſhed, and to impoſe new Confeſſions of Faith, new Eccleſiaſticke judicatories, new Books of Canons, Liturgie, Ordination, Homilies, Pſalmes, by meere Authority. All this by your perſwaſion yee moved our Prince to aſſay, but upon better information, his royall juſtice is now pleaſed to reject all ſuch your deſignes, for his Majeſty hath given to us aſſurance not only at his Campe, but by his Commiſſioner in our laſt Aſſembly; and we hope alſo that at once this aſſurance ſhall he confirmed in Parliament, that no Eccleſiaſticke novation ſhall ever be required by his Majeſty, but that whereto a free generall Aſſembly ſhall give their full aſſent.

In this point therfore betwixt us & our Prince there is no diſcrepance, neither here had we ever any diffe-

rence with any reformed Divine.

4. Parallell. About convocation of Synods wee have no queſtion with the King.

Your fourth challenge, that wee deny to the King power to convocate Aſſemblies, ye know the contrary, that we give to all Chriſtian Soveraignes ſo much intereſſe in the affaires of the Church as to convocate Aſſemblies where, and whenſoever they pleaſe: But we grant that we are no wayes of your minde in this point; that the Church may never lawfully meet in any caſe, though Hereſie and Schiſme were eating up her life, and drinking her heart bloud, without the cal of the Magiſtrate, that no Church meeting at al is lawful, no, not for Prayer or Sacraments without the Magiſtrates licence be firſt obtained. Is all oppoſition to you in theſe things *Ieſuitiſme?* what ever difference wee have here with you, yet with our Prince in this point we are fully agreed. Your gracious brethren and fathers, when wee had been in poſſeſsion continually after the Reformation, for common of two generall Aſſemblies yearly, by their wicked dealing ſpoiled us of all that liberty, ſo that for thirty eight years ſpace we had no generall Aſſembly to count of but two, both which were thruſt upon us againſt our heart for the advancement alone of their evill purpoſes: Yet now, thanks be to God, our Prince being well informed of the miſchant wrong your party did to us in this matter, hath granted our reaſonable deſires, if ſo be the like of you, make not this grant fruitleſſe unto us, as yee truly intend: The old Act of Parliament for yearly generall Aſſemblies, and ofter *pro re nata*, is acknowledged by the Kings Commiſsioner to be very reaſonable, and with his conſent hath paſt the Articles of our late Parliament,

ment, ſo that our Prince now is very well content that from the generall Aſſembly the higheſt Eccleſiaſtick court, being ſo frequently to be keeped, ſhould come no appeal at all to him.

Your fift and fixt parallel are caſt together, the Kings Preſidencie in generall Aſſemblies, and Supremacie in Eccleſiaſtick affairs, yee handle theſe ſo confuſedly with ſo many wicked ſcoffings and ſcurrilous abuſing of Scripture, that your meaning can ſcarce be underſtood. We are ſo farre from denying to the Prince the place of Royall preſidencie and moderation in our Aſſemblies, as *Conſtantine* uſed it at *Nice*, and King *Iames* oft in *Scotland*, that it is one of the things our hearts moſt deſire to ſee King *Charles* poſſeſsing in his own perſon that priviledge. His Royall Supremacie we willingly yield to, ſo far as the fundamentall Laws of our Church and Kingdome extend it, yea, we make no queſtion of it in that ſenſe *Bilſon*, and the old Biſhops of *England* underſtood it. But your late commentary of the Kings Supremacie, whereby ye aſcrive to every Soveraigne much more then any *Ieſuit* ever gave to the Pope, wee doe reject it, with the Kings good leave, as before was ſaid.

The fift and fixt Parallell.
We have no queſtion with our Prince about his preſidencie, and ſupremacie in Councels.

Your repeated cavils at our Elders, Seſsions, Presbyteries, & Aſſemblies, are not worth the anſwering: The frame of our Diſcipline eſtabliſhed by the Laws of our State, practiſed peaceably in the happieſt times of our Church, and in daily uſe ſince the firſt Reformation in *Holland*, *France*, *Suits*, and elſe-

where, without any quarrell, is now ratified by our Prince: So your mouth ſhould be ſtopped, and your tongue ſilent what ever boyling be in your breaſt.

7. Parallell. We are much further then our oppoſites from the doctrine of the Churches infallibility.

In your ſeventh Parallel, yee lay upon the *Ieſuits* and our back, that which is your owne burthen, yee might have knowne that the *Ieſuits* aſcrive to no Councell any infallibility without many diſtinctions: And as for us, none is ignorant that wee believe all meetings of men ſince the Apoſtles dayes to be fallible and ſubject to errour. Wee did indeed in our covenant promiſe to abſtaine from the practice of theſe novations, whereby yee had long keeped our poore Church in a flaming fire, till a generall Aſſembly had brought them to the touchſtone of a new triall: When the Aſſembly of *Glaſgow* had paſſed this triall upon them according to our deſire, wee embraced the Synodick ſentence, and reſolved to adhere thereto, becauſe we finde it agreeable to cleer reaſon, elſe be ſure, that all the Aſſemblies of the World ſhould never have obliged our conſciences to have believed any thing which to us did appeare erroneous. Such inſlaving of mens conſciences was a part of your tyranny among us: No orders from your hands could be extorted, till a man had ſworne and ſubſcrived ſimple obedience to all your Decrees, not only paſt, but to come: An expreſſion of any condition of conſonancie to the Word of God, or any other ſuch limitation, was a certaine note of Puritaniſme and diſaffection to the preſent government. Yea, ſuch an infallibility yee wont to aſcrive to a few of your Biſhops, let be generall Aſſemblies, that ye made a Canon for the excommunication of all, who ſhould be bold to affirme the leaſt errour in any of their workes,

workes, whether of Canons, Liturgie, Homilies, or any thing elſe, that came through their holy hands.

What here ye cavill at our rejection of your manifold corruptions of the doctrine and diſcipline of our Church, as if wee did ſet up ſo many new Articles of Faith, as yee did lately errours, which now wee doe reject, is not worth a reply: But that open Declaration which here yee make of your great affection towards the Articles of *Perth*, Epiſcopacie, Books of Service, and Canons, and great diſaffection to the very Confeſſion of Faith made by King *James*, wee cannot paſſe without obſervation. The inclination of your minde to theſe Airths, wee did truly ſuſpect by many probable ſignes; but that with your Patron, *Canterburies* permiſsion, yee ſhould ſo ſoon have been licenced to put theſe, your thoughts in print, wee did not expect: Yee will we hope hereafter eſteeme it no calumny nor want of charity in us, to avow, that notwithſtanding of our Aſſemblies Ordinance, and the Kings Majeſties command with the conſent of his Councell, to all this Nation, to ſubſcribe the abjuration of theſe novelties, yet that our poor Church is in great danger to be peſtered again with them all, ſince the like of you are countenanced to print, even to this day, ſuch ample defences of all theſe corruptions, and to give to the Service Book ſo high a commendation, that if it be true, our refuſing of it cannot be but a high ſin againſt God, and as you told us before, an intolerable inſolence before the King, whom yee teach, to diſcipline us for that fault with a ſtrange puniſhment; yee will have that rejected book reſumed and ſtuffed with a new ſupplement of more

The Service book, Epiſcopacie, and other corruptions which the King hath commanded us to abjure, are ſtill defended by our oppoſites.

Romiſh

Romiſh ſtuffe, and then quickly thruſt upon us with this peremptour alternative, either quietly to beare that yoake, or preſently to bee baniſhed the land. As for Epiſcopacie, yee will have us imbrace it with as great faith as wee doe the Books of Canonick Scripture. Yee alleadge that Scripture is for neither of the two, that tradition is for both; and that tradition is to bee received with no ſmaller aſſent then a divine and undoubted faith; albeit *Canterbury* your patron permit you to print all theſe things, yet upon your word in this place, wee muſt take him for an arch-enemy to all popery.

8. Parallell. The *Canterburians* offer many moe diſgraces to Kings, then their oppoſites.

In your eighth parallell, yee object to us the excommunication of Kings: This is but your ſlander: Wee goe not ſo farre in following of *Ambroſe* courſe with the Emperour *Theodoſius*, as *Bilſon* alloweth; of our moderation in this point wee have given good proofe; for in all the troubles which your faction firſt and laſt hath moved our Princes to bring upon us, yee cannot ſay without a manifeſt lie, that ever any of us had the leaſt thought of putting upon them any Church cenſure: What yee might doe, if Kings were turned your enemies, we know not, only now when they are your benefactours, farre above your deſerving, wee ſee how courſely ye ſerve them; they muſt as profane Laicks be kept farre abacke with railes from that holy place, where ye, the Lords Prieſts, with your conſecrat and anointed bodies doe ſtand at the altar: Emperours muſt light downe from their horſes to adore you, they muſt acknowledge their Crowns to be ſo far ſubject to your Miters, as the body is to the ſoul, or a man to God. (g)

(g) *Supra c.3.M.N.*

Readily

Readily ſo baſe perſons might get a whip of your ſpirituall rod, if once yee were firmly eſtabliſhed in your epiſcopall thrones, as long agoe ye would have beene, if theſe turbulent Puritans, who ſtill have beene rocking and keeping your chaires in motion, had beene put out of the World. What thornes Biſhops have beene in the ſides of Kings, ſpecially in *England*, the Chronicles doe record, and above all other Biſhops, theſe of *Canterbury*, the miſchant conſpiracie of one of them with *Henry* of *Darby* againſt his great Benefactour *Richard* the Second, ought never to be out of King *Charles* eye: No paſſage of the Engliſh ſtory is more worthy of his meditation.

In the ninth Parallel, your ſcoffing and railing vein floweth after the old manner; yee object our annulling of the Acts of Parliament by the Decrees of our Aſſembly, and the extending of the power of our Synods to many Secular affaires: Doubtleſſe ye are the men, who by your ſhoulders moſt carefully will underprop the decaying of Parliaments ſlighted in any of their due rights: Alwayes remember your owne, and your brethrens Tenets, whereby ye make all Parliaments but meere ciphers, the arbitrary Councels of the Prince, to which by his Letters hee hath right to call what Commiſſioners hee will, and hold back whom he pleaſeth; with whom or without whom, as he thinketh meet, it is his only right to make, to interpret, to aboliſh Lawes, to publiſh them by himſelfe alone, and command them by a meere Proclamation to be received by all the Subjects, without the conſent or advice of any man, further then is his pleaſure to crave: This your brethren oft in formall

9. Parallell. We are nothing oppoſite to the power of Parliaments, but ye make Parlaments to be meere ciphers.

tearms,

(h) Supra cap. 8. E. E. F. F. G. G. &c.

tearms,(h) and your ſelf in the ſame page ſets down in effect. What yee ſpeake of our encroaching upon Parliaments, is no ways true, only ſome evill acts of your evidently corrupted Aſſemblies whereto ye had obtained by your familiar arts of fraud and force: the ratification of ſome Parliaments wee did recognoſce, and that alone in their Eccleſiaſtick part, with the good leave of the Kings Commiſſioner: As for the civill ſanction of Parliament, according to the ordinary Eccleſiaſtick proceeding of our Church in all bygone times, wee did appoint Commiſsioners from our Aſſembly to ſupplicate the Parliament for the abolition thereof. Neither doe wee meddle at all in our Synods with Secular affaires, remember what your ſelfe in your Canons doe pronounce, to bee the due and lawfull ſubject of Eccleſiaſticke juriſdiction, yee will finde that our generall Aſſemblies did never take in ſo much matter as ye appropriate to any of your Officiall Courts. Our Act anent the going of Mills and Salt-pans upon the Sabbath day, was but a renovation, and that with the Commiſsioners conſent, of an old Act in a former Aſſembly, whereat King *James* was preſent: It ſeemeth it grieveth you to ſee the Sabbath ſanctified among us, that yee are but like your brethren, to whom Sunday is no Sabbath, but a day wherein Games of all kinde, alſo divers kinds of Husband-labour ſhould publikely be allowed, for the croſsing of that Jewiſh ſuperſtition, whereby Puritans abuſe that Feſtivall. What further here yee object of our unwillingneſſe to ſubſcribe at the Councels direction the Covenant, as it was dated in the yeare 1581, without the application of it to your later

later corruptions, which addition wee had ſworne before, yee will finde that we had good reaſon ſo to doe, your ſelfe being Judg; for yee tell us that all theſe your corruptions, even the Service-booke it ſelfe, are very conſonant with that Covenant, and that the main end why the ſubſcription thereof was urged, was the clean quitting of theſe additions formerly ſworn and now by the mercy of God fully approven by the King, by his Commiſſioner, by his Councell by the aſſembly, by the Articles of Parliament, and all, but men of your ſtuffe who reſolve to die, let all the world about you be never ſo fickle, with the untainted glory of conſtant obſtinacie.

In your tenth Parallel, Ye act the *Ieſuit* ſo perfectly that few hereafter will hope for the praiſe of going beyond you in their arts: your pen drops ſo many ſentences, ſo many curſed lies, ſo many blaſphemous wreſtings of mens words and writs, deny wee the oath of alleageance, the words of our Covenant and mutuall defence whereupon yee would build that denyall, let bee that they are approven by our King as ſaid is, do they not ſtand expreſly in K. *James* Covenant, yea in the very firſt Confeſſion of our Faith? is not our late Covenant an expreſſe renewing of our oath of alleageance in ſo ſtrict termes as is poſſible? did our armed defence, in that deſperate extremity which your faction puts us unto, import any danger to the Kings perſon or Crown? Did wee not then before all the world give a ſufficient proofe of our humble loyalty and practice of our covenant? At the very hight of all our advantages and your too well known unreadineſs at that time for fighting, at the leaſt appearance of his Majeſties minde, to lay by

10. Parallell. Both our Covenant and poſteriour proceedings ſhew us no wayes to be oppoſite to the Oath of Alleageance.

armes, to leave the proſecution of your bloudy deſires, were we not content to caſt our ſelves at his feete, to put our Munition in his hand, & all our Caſtles in his power, to bee ſtocks to our feete, and ropes to our necks: had our hearts beene in the leaſt meaſure ſo treaſonable as you ſlander, would theſe have been our actions?

What yee ſpeake of our forbeares actions in Queene *Regent* and Queene *Maries* daies, yee are into it, but anſwerable to your name a true Jeſuite; The defence of the Religion and Liberties of the Kingdom againſt the Guiſian uſurpations in the minority of our Queen, and our Queenes uoluntar dimiſſion of the government to her ſonne King *Iames*, after many unſpeakable miſaccidents. theſe and ſuch like proceedings of our forbeares, confirmed by our ſtanding Acts of Parliament, *Jeſuits* of old wont to blaſpheme, but all the reformed, and none more then the Biſhops of *England*, ſpecially Doctor *Bilſon* do vindicate from their wicked aſperſions, which yet yee have a ſtomack to reſorbe, to ſpew them out once again upon our face: but yee are priviledged to ſpeake all your pleaſure, for you are here on a ſtage under the maske of a furious frantick Jeſuit, at the back of this Curtain, yee may belch out what yee will, all is conforme to the perſon yee ſuſtaine.

11,12,13. Parallell. Blinde obedience to mens laws, binding of the conſcience by them, Works of Supererogation are not ours, but your Tenets.

In your eleventh, twelfth, and thirteenth parrallel yee doe but toy; the three faults yee object to us of blind obedience, of binding the conſcience, & works of Supererogation, wee are free of them all: But ſee if you can free your owne faction of any one thereof, for your brethren teach, that all men muſt give quick obedience unto all their injunctions, not onely in the midſt of their deepeſt

deepeſt ignorance of any reaſon for theſe injunctions, but alſo in the midſt of never ſo many doubts and perplexities and ſtrong inclinations to thinke your acts moſt unlawful. Yee will admit neither ignorance nor the greateſt doubtings to bee any impediment to the preſent obedience of your epiſcopall injunctions; How farre is this from that yee pronounce in us, blinde obedience? Againe yee make all the commandements of the Church to bee branches of the fifth command, and to bee obeyed as the precepts of God, which wee ſuppone doe binde the conſcience. For the third, yee teach more merit of works then *Bellarmine*, yea, yee proclame that the following of the counſels of perfection, that the keeping of the three Monaſtick vowes doth deſerve an augmentation as ye call it, an *Aureola* above common happineſſe.

In your fourteenth alſo yee caſt upon us your owne domeſtick fault of equivocation: are you ignorant how your brethren the Biſhops of Scotland did ſweare their famous caveats: in the very time while they were dreſſing for our Church, their Canons and Liturgie, which the large declaration tells us, were alwaies in hand from the ſixteenth yeare to the thirtie eighth; how oft did they ſweare to many who proponed to them their feares of their underminding practices, that they were all utterly ignorant of all further novations to bee brought into our Church? As for theſe matters wherein yee make us equivocators, we were farre in any of them from that crime: Wee truly without any equivocation doe thinke our Covenant to bee for the King, and no wayes againſt either his perſon or authority; wee thinke in our minde, that in ſome caſes reſiſtance

14. Parallell. No equivocation uſed by us in any of our proceedings.

ſtance to Princes is much better ſervice, and one day will bee ſo acknowledged, then preſent obedience. How oft have Princes profeſſed at laſt themſelves much more beholden to thoſe who with diſplayed banners have come againſt their campe, then to others, who by their flattering ſervices and wicked perſwaſions, moved them to take up their unjuſt arms. Ye do well by the paſſages of K. *James* writs which he let fal in paſſion againſt ſome few perſons as himſelfe profeſſeth, to incite King *Charles* to deſtroy the whole generation of your oppoſites.

For that equivocation which ye object to ſome in their ſubſcribing of the Covenant at the Commiſſioner and Counceils direction, ſufficient ſatisfaction is given long agoe to all reaſonable men by publiſhed writs: The matter ſhortly was this, one of your factions ingines, to draw us ſubtily from the Covenant wherin we did abjure Biſhops, Books, & the reſt of your novations which were contrarie to the Doctrine and Diſcipline of our Church, was a new ſubſcription to the firſt part of this Covenant as it was firſt ſet downe in the yeere one thouſand five hundred and eighty, without our late addition, wherin it was applied to your newly obtruded novations: Upon hope by this new ſubſcription, that not onely, the formerly ſubſcribed addition and abjuration of theſe novelties expreſſed in that addition, ſhould be forgotten, but alſo that means ſhould bee gotten to perſwade that theſe once abjured novations were in nothing contrary to the Kings Covenant, yea that all of them were ſo much conforme to it, and virtually contained therein that all the ſubſcribers ſhould find themſelves obliged by that oath and ſubſcription to embrace the articles of *Perth*, the Canons



nons, the Liturgie, and all the intended novations, at leaſt, without all doubt Epiſcopacie, the fountaine whence the reſt had proceeded, and from which they knew they would flow againe in due time, if it alone could bee gotten preſerved: this was the true intention of the Commiſſioner in preſſing that new ſubſcription, as his Grace did publiſh thereafter in print, but in the firſt propoſition of that new oath all ſuch deſigne was carefully concealed, yet wiſe men amongſt us, fearing and foreſeeing the plot, did carefully diſſwade that new ſubſcription as a dangerous maſter-piece invented for the utter deſtruction of the true ſenſe of our firſt ſubſcribed covenant, their advice was heard by the moſt part, who thereupon refuſed that new ſubſcription, yet ſome knowing perfectly well, that the Covenant in the one thouſand five hundred eighty one did not include Epiſcopacie, or any of the late novations, but cleerely enough excluded them; ſince the Commiſſioner his G, in the proponing that ſubſcription, did make no declaration at all, neither of his owne, nor of his Maſter the Kings minde, to have Epiſcopacie, or any of theſe novations included in that Covenant, they were content at his deſire to ſubſcribe it, but with this expreſſe declaration which they required and obtained to bee regiſtrate in the Councell Books (ſo far were they from any equivocation) that they did ſubſcribe that Covenant in that ſame ſenſe, and no other, wherein it was underſtood at the firſt framing in the one thouſand five hundred and eighty. What that ſenſe was, we had for a time too much diſpute, but at laſt the Regiſters of our Church in the generall Aſſembly, being carefully caſt over, it was found that the

Doctrine and Diſcipline of our Church in that eightieth yeare, did run ſo croſſe to Epiſcopacy, to *Perth* Articles, to the Liturgie, and all the reſt of our troubleſome Novelties, that whoſoever did heartily ſubſcribe the Covenant of our Church in that ſenſe, it behoved to have in the yeare of its firſt framing, did ſtand no leſſe obliged thereby to renounce the poſteriour Novations, then thoſe who had ſubſcribed the other Covenant with the addition, wherein all theſe Novations were expreſly named: It was found even in our laſt Aſſembly, whereto *Traquaire* according to his Commiſsion from the King did conſent, that both theſe Covenants, that with the application, and that without the application, were but both one. So that your equivocation, whereupon your brethren alſo have too much tinkled, is cleared without the diſgrace of any, but the like of you, who were the authours of all the miſtake, that for a time was in this matter.

15. Parallell. The fifteenth parallel of your *pia fraudes* is but like the reſt, the ground of this great commotion could not be the malecontentment of any man, for loſſe of what they poſſeſſed in the tythes, or any thing elſe of the Church patrimonie, or for want of ſuch favour they deſired to have with their Prince: All theſe are but ſilly fables: Theſe whoſe hand hath beene prime in this high affaire from the beginning, hath had very little, or no entereſſe at all in any part of the Church patrimonie; yee may know that the moſt of the tithes were in the hands of the not covenanting Lords, and that the ſmall portion which remained with Covenanters, was made ſo ſure to them as the King and his

his lawes were able to make it. Alſo it is very well kuowne that the chiefe in the Covenant, had ſo much favor of their Prince as their heart could wiſh, which they conſtantly did brooke, till their zeale unto this cauſe did crack their credit. Yee are exceedingly injurious to ſay, that we did ever ſlander our King with any idolatrie, with any poperie; our thoughts of that gracious Prince are farre more conſiderate, and our words of ſo ſacred a perſon more full of due regard: But indeed though wee both ſay, Preach, and print that ſo long as the like of you get leave to poſſeſſe his eare, wee can have little hope that any true Proteſtant, ſo farre as yee are able, ſhall ever get living in quiet in this Iſle: and though wee avow that by the Service-booke and other novations, yee intended to make us all trot back againe unto *Rome*, believe us, that in thoſe ſpeeches wee wrong not our minde, that wee ſpeake no other then wee thinke, and wee hope now have given tolerable evidence for theſe our thoughts and ſpeeches, though yee and the Pope both ſhould laugh in the *Sardonian* faſhion when yee are like to loſe your game.

The laſt Parallell. The patterne of a perfect Jeſuit.

In your laſt parallell your motion, that it may appeare to bee naturall, is ſwifter then at the beginning; yee here overcome your very ſelfe, and any Jeſuit I have ever read in vileneſſe of lies, ſlanders, filthie ſpeeches, railings, ſcoffings and blaſphemous abuſe of the holy Scripture to all this ſtuffe. Yee prove a good Scholler to your Maſters, *Petronius Arbiter*, *Lucian*, *Rabelais*, none that come in your way whether men or women, whether living or dead,

Nobles

Nobles, Paſtors, Commanders, People, may eſcape the fier and filth of your envenomed tongue: All your oppoſits, if the King can bee perſwaded to follow your adviſe, muſt quickly bee packing out of theſe dominions as the vileſt traitors; but to our Nobles and leaders yee will not ſhew ſuch favour; they, as yee tell us, with *Ravilliack* and *Coppinger*, muſt bee hanged, drawne, quartered, and buried with the buriall of an Aſſe. That Jeſuit *Abernethy* ſhould have become Proteſtant yee cannot abide with patience, for ſo is the doctrine of your ſociety that ſeparation from *Rome* is needeleſſe.

Generall *Leſlies* vindicarion.

That noble Gentleman *Generall Leſlie* cannot eſcape the ſcrapes of your empoiſoned pen; ye are on a ſtage playing the part of a *Furioſo*, who ever commeth in your way, the firſt dirt and ſtones ye can gripe muſt flee at their faces. When ye have ſearched that great perſonage from his birth, to his old age, nothing can yee eſpie in all his life whereupon to faſten your tuske, but that which among all Nations, as well barbarous as civill, hath ever beene reputed a marke of honour, and matter of gloriation: When yee have curiouſly eyed that excellent piece, from top to toe, your malice can eſpie no blemiſh, but a skar of an old moſt honourable wound, which maketh him the more glorious, with all who underſtand the tearmes of true honour, and the dearer to every one who hath any ſponk of affection toward that ſervice wherein that wound, among many moe, was received by him: But yee and your like cannot hold in the paſſion of your ſouke, but muſt vent your hatred and malice,

your

your diſdainfull indignation againſt all the valorous acts of any in the reformed religion, againſt the Popiſh party, whether in theſe days or in the days of our forefathers. Ye cannot diſſemble your paſsionate affection to the ſide of Q. *Mary* at our firſt reformation; rather, ere your loyall heart had played the pranks of the rebellion, the treaſon, and what not of our anceſtors, ye would have joined with the enemies of our Church and ſtate, for the cutting off of the bleſſed root of King *Charles* his race, for the ſetling upon the Throne of *Britaine* after the diſpatch of Queene *Eliſabet* and K. *James*, theſe Hereticall Schiſmaticks, the poſterity of *John* of *Auſtria*, of the duke of *Norfolke*, or of any whom it ſhould have pleaſed the Pope, the Catholike King, and Duke of *Guiſe* to have matched with Queene *Mary*: Thus doe yee and your faction ſtand affected toward the former age, neither is your minde any better toward this preſent: The *Dutch* Princes, and the head of their league that true *Heros*, that wonder of the World, the King of *Swane*, muſt all bee to you but Villaine and traitours, who for their zeale to the reformed Religion and Liberties of *Germanie*, durſt be ſo peart as to lift up armes to ſtop that very farre advanced reformation of *Ferdinand*: The wounds that famous *Leſlie* did get in this cauſe, muſt bee ſlandered and made a matter of reproach to you and your like; but it is good that men of honour doe thinke of you and your language as it is. Who is acquainted with the World abroad, they know full well that *Leſlies* moſt valorous, very wiſe, and happy deportments in the warres over ſea,

have brought more true Glory to our Nation, then the carriage of any man, who went out of our land theſe many ages: Certainly, this brave Souldiers late conduct of our Nation in the time of the greateſt danger that our land did ſee theſe hundred yeers, was ſo full of wiſdome, ſtoutneſſe, moderation, ſucceſſe, that his memory will be fragrant and bleſſed in all generationu to our poſterity. The ſight of that mans vertues did draw to him ſo much love from all that followed his Campe, and ſo much honour from all the Engliſh Nobility, that ſerved in the oppoſite armie, that wee may ſay truly, There liveth not in this Iſle, a gentle-man of comparable reputation with all ſorts of men, except alone of you in the faction, by whoſe hearts to bee hated, by whoſe pens to bee defamed, it is an increaſe of contentment and praiſe to all honeſt men.

But beeing unable to ſtand any longer upon your dung hill, leſt I be ſuffocate with the ſtinke thereof, I muſt turn my back and flee leaving you to dwel upon theſe your excrements; & if ſo be ye cannot be drawn from them, to die, and be buried therein: onely in my parting a little of one purpoſe which ſo oft in your whole writ yee inculcate.

Wee agree in our Tenets of Epiſcopacie with all the Reformed abroad.

Ye will have us in the doctrine of Epiſcopacie to differ from all other reformed Churches, yet it will appeare to thoſe who goe not beyond the very paſſages your ſelfe doth bring in this matter, that betwixt us and any reformed Church there is no diſcrepance at all. For that Epiſcopacie which yee maintaine, beſides the manifold unhappy accidents that uſe

uſe to hing both upon the perſons and office which your ſelfe will ſcarce defend, hath into it eſſentially, the power of ordination and all Eccleſiaſtick juriſdiction annexed, and that by a divine right, to the perſon of one man in a whole dioceſſe: that ever any reformed Divine, except ſome few and that but lately in *England*, did approve let be commend ſuch an office, it is ſo falſe as any thing can bee: That kind of Epiſcopacie whereof the Divines, yee alleage ſpeake of, is ſo far from the preſent Engliſh and late Scottiſh one, as light is from darkneſſe, as reformed doctrine, from groſſe Poperie, contrary both to the word of God, and al ſound antiquity. Beſide, even that kind of Epiſcopacie which they ſeem not much to oppoſe, is ſuch an office as they make to bee no way neceſſary in any Church, but removeable out of all, to which they thought never meet to give any footing in their owne Churches, but at the beginning did caſt it out, and to this day have carefully holden it at the doore: This, yee cannot be ignorant, is the knowne practice let bee the Doctrine of all the Reformed Churches over Sea, and of all their Divines without the exception of one man. Doe you think that any of them will be offended with us for following their owne example, for caſting out that which they have rejected before us upon leſſe occaſions? For it is certaine that Epiſcopacie is no way ſo oppoſite to the Diſcipline of any Reformed Church, as to that Diſcipline which many Aſſemblies and Parliaments have ſetled in our land; it is certaine that no Church over ſea hath ever beene

halfe ſo much grieved with that unhappy office as ours oft times hath beene: wee all know that from it alone hath flowed all themiſeries, ſchiſmes, dangers, wherewith our Church ſince the reformation hath bin vexed, none of us is ignorant that this office was the onely horſe whereupon our later novations of *Perth* articles, high Commiſſion, Liturgie, Canons came riding unto us: And now the world may ſee that it is onely Biſhops that threaten this whole Iſle with the danger of the moſt cruell war it ſaw theſe 500 yeeres. That any reaſonable man will blame us for our firme reſolution to oppoſe their re-entrie among us for ever, wee doe not feare, for beſide that our whole Land is all-utterly impatient of their burthen, our laſt two generall aſſemblies, and articles of our late Parliament, with our Princes approbation, have ordained their office to be abjured by our whole nation with ſolemne oath and ſubſcription. As for our neighbour Churches in *England* and *Ireland*, though hitherto wee have beene moſt ſparing, to meddle with any thing which concerneth them, yet now ſince yee put us ſo hardly to it, wee cannot diſſemble any longer our hearty wiſhes, that ſince the Biſhops there, beſide the manifold evils, that is in the office, which they doe uſe and defend, and the needleſneſſe of it; ſince I ſay their Biſhops have been the firſt fountaine of all our Churches trouble, ſince they are the prime inſtruments which now infect this Iſle with *Arminianiſme*, and Poperie, ſince they have raiſed, and yet doe further ſo hot a perſecution againſt our whole nation in *Ireland*, as no reformed

med Church to this day hath ever beene acquainted with; ſince after our full agreement with our gracious King, and neighbour nation of *England* they without any cauſe, that yet wee know, or can hear tell of, have beene the bellowes to kindle the wrath of our King againſt us, to ſtir up a moſt bloudy war for the undoing (if God prevent it not) firſt of the moſt flouriſhing Churches in theſe dominions, and then of the whole reformed elſewhere, wee profeſſe it our wiſh to God, that the King and this preſent Parliament might ſeriouſly conſider, if it were not for the good of the Crowne, for the welfare of their Nation, for the peace of their Church, that *England* after the example of all the reformed ſhould rid themſelves at laſt of their Biſhops trouble, as they did of old, without any repentance to this day, of their Abbots and Monks: This we conceive would much increaſe the joy and proſperity of all the three Dominions.

FINIS.



14

THE ENGLISH POST

Per. Pub. London K.

From ſeverall parts of this Kingdome,

Lately ſent to LONDON:

Viz:

From
- *Truro, July 26.*
- *Exeter, July 29.*
- *Newcaſtle, July 30.*
- *Yorke, July 29.*
- *Lancaſter, July 30.*

From
- *Dorcheſter, July 31.*
- *Banbury, July 28.*
- *Canterbury, Auguſt 2.*
- *Caermarden, July 27.*
- *Lincolne, July 29.*
- *Ely, Auguſt 1.*

Printed in the yeare,

1641.

THE ENGLISH POST

From several parts of this Kingdome,

Viz.

From, July 26.
From, July 29
From, July 30.
From, July 31.
From, July 29
From, July 29
From, July 29

The English Post.

From Truro July 26.

THE Weſterne Sea-coaſts in Cornwall are not yet ſecured of their feares or dangers, from their common enemies, the Turkiſh Pyrates, they are in great hopes, that the large ſummes of moneyes, collected out of ſo infinite a ſcarcity as the poverty of this countrey hath long groaned under, ſhall ſpeedily be imployed in ſhipping for the ſafety of the Seas, againſt an invaſion of the land. No ſuſpition of further perill remaines, but that the prevention (long look't for) may come at laſt. However, the parly about it, and preparation for it, takes up ſo much time in the year, that their doubts are not few, the remedy may come too late for the diſeaſe. *Speramus meliora.*

From Exeter July 29.

The diſmiſſion by Parliament of the tyranny and irregularity of ſome Courts in Yorke and Wales, give us ſome aſſurance, that the intollerable abuſe and corruption ſhall be taken away, which reignes in the Stanneries in Devonſhire and Cornwall. A greater miſchiefe and oppreſſion by ſubordinate Miniſters, can never rage in a more unſufferable violence. If the grand Councell of this Kingdome now aſſembled, take not into conſideration this deſparate

calamity, and remove it, the whole body of two Counties are upon an irrecoverable losse: for now we expect redresse, or never.

From Newcastle July 30.

Here our weekly comforts in particular letters from London of the departure of the Scots, prove in effect but faint cordials. What our losses have been by subjection to so many hourly thraldomes, the rest of the land may conceive, we only feele. Their moneyes being received, they will (no question) remove. Power and compulsion for the most part, effects more peace then either treaty or reward. Our Coales (which are our treasure and subsistance) are cheaper then the labour in working for them: Our returnes for the commodity we cannot call our own, since wee are daily accountable for all wee can call ours. Either we unconfidently look for a quicke deliverance, or must uncomfortably perish in our miseries. Our last refuge is our continuall refuge, our prayers. No warre is so terrible as that which devoures and consumes under the visor of Amity and peace.

From Yorke July 29.

It is hard to write in how many straits this Citie and Countrey are incumbred. The disbanding of those Souldiers, who have too long pestered our Countrey, proceeds not with so easie successe as is desired. They move hence with such a slow pace, as if they retreated backward with their faces forward. No doubt needs a resolution for their passage to their owne homes. It is most likely they will prove as troublesome in their returnes, as they have been

been in their ſtay and abode here. Let us once quit theſe diſorders, and wee reſolve hereafter (if the wiſedome of the ſupreame authority will give us leave) to be ſafeſt in the defence of our own ſtrength, yet (however my Lord Generall very nobly endeavours) we know not what will follow till we be utterly cleared of this burthen.

From Lancaſter July 30.

Diſcontented perſons, and Popiſhly affected (of which conjuration our countrey yeelds not a few) upon hearing of the Prieſts execution at Tyburne, Iuly 26. laſt, begin to mutter, that now the Crown of Martyrdom is burniſhing for their trayterous brood. That this Saint (ſo they miſcall *Walker* the ſeducer) is onely a Harbinger for the glorious (villaines and) profeſſors which muſt follow. They talke generally, how baniſhment or death is the mercy they muſt expect. Some emiſſaries have been intercepted between their confederates in Cheſhire, in Wales, and the locuſts in this County. They deſiſt not from plotting, but we truſt that he who ſitteth in heaven doth laugh them to ſcorne, and will in his owne bleſſed time diſcover both them and it.

From Dorcheſter in Dorſet July 31.

It is not an eaſie griefe to heare how many peſtilent Sects and Schiſmaticks are couched in London, the name of Puritane lieth too long breeded, the more refined Proteſtants of England. Infinites in number have coveted the addition of that reputation, whole liberty in ſenſuality, perfidiouſneſſe, cozenage, ignorance, and all licentious reproach, rendred them not more odious then inexcuſable: neither have ſome

eminent Prelates of our Kingdome forborne advantage without distinction to contemne and plucke up those wholesome seeds in steed of the other tares. We in this towne have tasted too deeply of that imputation, though our lives and actions have pleaded an integrity: for we never kickt against the holy office of a Bishop, but have heartily sorrowed for the avarice, ambition, &c. of such as usurp the Episcopall See; we wish, pray for, and expect a pious reformation, not confusion in the church, or absolute abolition.

From Banbury July 28.

Since the memorable execution of the Tinkers in this towne, no severity of any itinerant Iudge hath been filed upon our records. Here is a strong rumor of the charges and delinquencies of the Moderators in law, who determined suites in the foure Westminsters tearmes; but what satisfaction any of them hath made either by defence or sufferance, wee are clearly ignorant of. The brethren amongst us (so tearmed & covetous to be tearmed so) are as ignorant as heretofore, but more malepert. They trust they shall bee allowed (not a Church but) a formality of discipline independant on any superiour, but whom they shall chuse out of their pack. Insolent are their presumptions, and they have an intollerable measure of the Spirit amongst them; excuse them, 'tis the evill spirit, which we hope will ere long by the lawfull exorcisme of authority be conjured.

From Canterbury, August 2.

Having lost our country man (lately A. L. keeper) we are as naked and unprovided of our Summer Hospitality in our Archbishops Restraints. An old saying hath

hath in times past galloped about our Island, that Kent and Christendome were two, let that be true or not, sure we are as the streame runs, London and Canterbury are not Christians alike: you at London enjoy too much plenty, though you keep your owne close enough; and wee at Canterbury complaine, that we have little of our owne to keepe, and yet are as willing as you, to part with part of that little by the poll. It is better (saies the proverbe) to be fortunate then wise; we will add no more at this time, onely it is better to say nothing and live without answer, then by over much talke to be found guilty of want of silence.

From Caerwarden, July 27.

Great is the joy throughout Wales, since the Act and the Rate for collection of monies is come to their view. They (I meane the Welch) content themselves with the single payment of six pence a man, though they be all and every one of them severally and joyntly a Gentleman *per se*; yet they envy not the Esquires so reputed, their titles purchased with the large and unknown sum of ten pound. A Yeoman of Kent (say wee in wales) may have a thousand *per annum*, and not compare with one of us for a long pedegree from the beginning of the world. Heere wee live in peace, not troubled with feare of enemies, nor overprest with our few friends the Scots, the Irish, indeed, sometimes visit our coastes, but as newtralls, for we neither much reward their begging, nor they thanke or commend us for our Almes, and charity.

From

From Lincoln July 29.

How the changes of times worke effects in other Shires, we liſt not after. The old ſaying was, the Divell looks over Lincolne, but we defie the moth-eaten proverbe, and hope one way or other, that Lincolne ſhall over looke the Divell. Miſtake us not, for though wee have a fatt country, which is a ſhrewd temptation, yet we are not prouder then we were wont, for feare wee may be fleeced as ſome of the northerne parts have beene. Being neither too neere London, nor too farre off, we ſtand as free from the thunder of Excommunication as from the Bulls of the Pope. The fall of Doctors Commons (if it be true) hath much diſheartned our Officialls, (with whom this county ſwarm'd) and the ruine of the High Commiſſion and Star-chamber Courts, puts us in comfort (a cold one) that more Mercy might be found in the Kings Bench. We acquaint you with our ſtate for the preſent, but have elſe little matter to write of, till in another letter, you may chance to here ſomething of the drain'd land and Marſh.

From Ely Auguſt 1.

Cambridge is in no ſmall doubt of ſome of his chiefe Divines, and we for neighborhoods ſake, are with child to heare ſome good of our Biſhop. 'Tis wondrous ſtrange that bunches of expectation are carried with ſo miraculous a Iuſtice and Secrecy. We dare not inquire into a wiſdome, which wee know we cannot attaine unto, but will therefore humbly waite upon the iſſue, which in actions of any nature returnes the Inſtrument, either reward of honour and profit, or puniſhment.

FINIS.



15

THE RETRACTATION OF Mr. Charles Chancy

formerly Minister of *Ware* in *HARFORDSHIRE.*

Wherein is proved the unlawfulnesse and danger of Rayling in Altars or Communion Tables,

Written with his own hand before his going to *New England*, in the yeer, 1637.

Published by his own direction for the satisfaction of all such who either are, or justly might bee offended with his scandalous submission, made before the High Commission Court *Feb.* 11. *Anno*, 1635.

London, Printed 1641.


BRITISH
MUSEUM

Courteous Reader,

IT was wont to bee received as a true ſaying, *De minimis non curat lex*, the *Law* cares not for ſmall matters; which indeed is true of mens laws, for they are intended onely to puniſh greater offences, ſuch as doe violate publike peace and overthrow ſocieties: but divine *Law* proceeds to the very leaſt *iota* and *apex*, and puniſhes our fayling in any one point or circumſtance. *Iames* 2.10. Yea, if we ſhall obſerve the Devills wiles and methods, we ſhall find that the Devill ſeldome aſſaults any Chriſtian inlightned, with great ſinns, ſuch as waſte the conſcience and all the World cryes ſhame of at the firſt daſh, but hee begins inſenſibly with leſſer ſinnes, to

make way for greater, he tries the ſpirits of men firſt with ſlighter temptations, hee makes them firſt to ſwallow gnats, to make way for Camells afterwards, till they put no difference betweene ſinne and ſinne, but grow to be paſt feeling, and to commit all manner of uncleanes with greedines. And moſt true is that of our Saviour, *Luke* 16.10. Hee that is faithfull in the leaſt, is faithfull alſo in much, he that is unjuſt in the leaſt, is unjuſt alſo in much: hee that willingly takes liberty to himſelfe to adventure upon the leaſt violation of Gods righteous *Law*, will without all doubt upon a greater temptation, make bold with any daring ſinne.

The conſideration whereof hath made mee to weigh a little the railing about the Communion Table, ſo violently preſſed and ſtrictly injoyned over all the Land in theſe latter times: For indeed in common eſtimation this ſeemes to bee a very ſmall matter, and very many wonder why any Chriſtian ſhould make any ſcruple of it, or trouble himſelfe about it in theſe times, wherein

wherein groſſe idolatry & image-worſhip is openly practiſed, the morality of the Lords day is contradicted and prophaned, and many new-fangled complements, and meerely humane, that I ſay not diabolicall inventions in Gods worſhip are urged and impoſed. But all theſe have been happily oppoſed, & witneſſed againſt by others, both godly, judicious, and learned, whereas the rail about the Communion Table is ſlighted & waved of all ſorts, that notwithſtãding do greatly ſcruple thoſe, & ſtumble at thoſe greater ſtũbling blocks. But let *Chriſtians* wiſely conſider with what eagerneſſe this addition of rails hath bin inforced, and Communicants every where preſſed to receive the Sacrament of the *Lords Supper* at the rail, and no where elſe. Indeed what I ſpeake in this kind is out of wofull experience, for I have ſuffered my ſelfe heavy things, waſted my eſtate two whole yeers together in the high Commiſſion Court, and at the laſt was ſentenced to be ſuſpended from my Miniſtery, to beare the charges of the ſuit commenced by Sir *Thomas Fanſhaw*

Fanſhaw of *Ware* Parke and Maſter *Iſaacke Craven* the preſent Vicar of *Ware* againſt me, for ſome words ſpoken by me againſt the raile there ſet up (though but in a private houſe) yea I was cenſured alſo to make a recantation and baſe ſubmiſſion in the Court for the words ſpoken by me, and the *L*ord hath beene pleaſed to leave mee, to try me, to know what was in my heart, and I have baſely and wickedly yeelded to their impoſitions; I will not plead the greatneſſe of my temptations by which I have been overcome, but do humbly crave pardon of God and man (whoſoever have beene offended by me) and upon the Lords opening of mine eyes, and raiſing me up, yea and ſanctifying this my great fall, I have thought it my duty, to enquire into this myſtery of iniquity, to rake this dunghill, and to lay open to the view of the World the wickedneſſe incloſed in, and couched under this innovation of the raile, deſiring the L O R D that my fall may be ſanctified both to my ſelfe, to heale that and other ſinnes in me, and to others, that they may

not ſtumble at the ſame ſtumbling block of iniquity; ſo I ſhall leave what is here ſaid to thy ſerious conſideration, and thy ſelfe to the ſimplicity that is in Ieſus Chriſt.

A wel-wiſher to thy Soul,

Charles Chauncy.

The

A *Short Treatise to discover the mischiefe of railing about the Communion Table, and the evill consequents thereof.*

THe first Argument to prove Railes about the Communion Table to be dangerous and unlawfull.

That which is an Ornament or ingredient to make up an high Altar is unlawfull and abominable and to be abhorred by Christians.

But a raile about the Communion Table is an Ornament or ingredient to make up an high Altar.

Therefore a Raile about the Communion table is unlawfull, &c.

The Major or the first proposition may be proved by all those learned writings that have been published to shew the unlawfulnesse of high Altars, amongst which that set forth by the B. of *Lincolne* hath great strength in it. But let me adde moreover that place *Heb.* 13. 10. to evince the same, the words are these, Wee have an Altar whereof they have no right to eate that serve at the Tabernacle; from which place these two arguments may be framed.

1 *Christians are to have but one Altar* (1. *Christ*) *therefore they must not have any more Altars besides him.*

Master *Mede*, as in this whole argument hath written a collation most unworthy of his worth and learning, so in expounding of this place of the Apostle *Pag.* 15. where he makes this exception, I know (saith he) what you will bee ready to except, namely that by the Altar here named is meant Christ, which I (quoth he) for my part would willingly admit, so that it be understood with this caution, Christ as he is to be eaten in the Eucharist, for the Apostle speaks here of an Altar to be eaten of, which is not the materiall instrument or seat, but the Sacrifices used thereupon.

In which words hee would not have Christ simply considered, but Christ as eaten in the Eucharist to bee the Christians Altar. *Contra*, First take what he grants, if Christ as eaten in the Eucharist onely bee our Altar, then have wee no Altars of wood or Stone, for that Christ is but one, but the other altars are innumerable, the Apostle acknowledges but one only altar among Christians.

Secondly, let us compare ver. 15 with the tenth. By him therfore let us offer the ſacrifice of praiſe to God continually; whence I reaſon thus.

That Chriſt by whom our Sacrifices of praiſe are continually to be offered, is the Altar there meant by the Apoſtle.

But that Chriſt, is Chriſt ſimply underſtood without reference to the Sacrament, &c. ergo.

As it was by Gods appointment among the Jewes, that no ſacrifice could be accepted, but that which was offered up upon the Altar of burnt offering, ſo no Sacrifice (be it of thankſgiving, or prayer, or whatſoever other ſervice) can ever pleaſe God unleſſe it bee offered up by Chriſt. But now will Maſter *Mede* ſay, either that wee muſt never offer up the ſacrifice of thankſgiving to God but at the Euchariſt; or that we can cōtinually offer up our ſacrifices by *Chriſt*, as eaten in the Euchariſt? muſt wee alwayes receive the Sacrament, when we offer up our praiſes unto God? or doe we receive the Sacrament continually, *i.* daily? for the daily ſacrifice among the Jews was called the continuall ſacrifice; but it is very obſervable, that the Apoſtle ſaith (by him, not upon it) let us offer, &c. intending plainly the perſon of our Lord and Saviour, and not an Altar of Wood or Stone; and it is ſtrange that he ſhould bring this place to prove Altars lawfull in the times of the *N. T.* which is moſt expreſſe againſt it.

Secondly, there is an other argument in the ſame place, *i.* They have no right to partake of

that Altar, (i: Christ) that serve at the Tabernacle; who are they that serve at the tabernacle, but the Priests and sacrificers under the Law? or such as bring in Jewish ceremonies in the time of the Gospell, (as some of the *Hebrews* that the Apostles wrote unto, did) so the meaning of the place must be this; They that bring in or observe Jewish ceremonies in the times of the Gospell, have no part or interest in Christ, they have no right unto him: but they that set up Altars in the times of the new Testament, doe plainly bring in Jewish ceremonies; therefore such have no fellowship with Jesus Christ; for surely they haue no right to him, and none hath any communion with him, but they to whom God the Father hath given right unto him; and this agrees with that place, *Gal.* 5. 2. *Behold I* Paul *say unto you, that if ye be circumcised Christ shall profit you nothing*, and *Jewish* Altars are every whit as dangerous as Circumcision.

For the further illustrating of this argument, it will not be altogether unprofitable to consider the ground of the Apostle, which was this, That there was to be by Gods own appointment but one Altar only for sacrifice amongst the Jewes (which one Altar the Apostle in that place makes a cleere type of Christ) *Levit.* 1. *Deut.* 12. 13. 14. hence it was that when the *Reubenites* & *Gadites*, and halfe tribe of *Manasseh* had erected an other Altar by the banke of *Jordan* the residue of the 12. tribes thought that offence to be so exceedingly displeasing unto God that *Josh.* 22. it is called

called a turning away from following the Lord, yea rebellion againſt the Lord, and to bee compared with the iniquity of *Peor*, and for which they thought that God would be wroth with the whole congregation, yea, they intended to purſue the ſinne with open hoſtility, and to fight againſt them in battell for it. And though they were miſtaken touching the end and ſcope of that Altar of witneſſe (it being ſet up onely for a civill monument, and not for ſacrifice) yet thus much is warranted by the Zeale of the nine Tribes and halfe, and the anſwere alſo and apology of the other Tribes, that there muſt be but one Altar for ſacrifice amongſt the people of God: and that (ſaith the Apoſtle) is only Chriſt amongſt Chriſtians. Thus alſo 2. *Kings* 13. when as *Ieroboam* had ſet up a new Altar, the Lord himſelfe did oppoſe it by a ſpeciall meſſage, ſeconded by a ſpeciall miracle, forbidding the Prophet either to returne the ſame way, or to eat bread in that place, thereby implying that they were not worthy of any Communion. To the ſame purpoſe the prophet *Hoſeah* rebuketh the degenerate Iſraelites *Ch.* 1. ſaying, becauſe *Ephraim* hath made many Altars to ſinne, therefore Altars ſhall be unto him to ſin, *i.* either they ſhall bee given up to their idoll *Altars*, or elſe that this ſhall be a moſt heinous and provoking ſinne: and that we might know the riſe and ground of this ſinne, it is added in the next words, I have written to them the great things of the law, & they have accounted them ſtrange things, as if he ſhould ſay, It is not ſtrange that they ſhould fall to ſet up Altars, that ſwerve from the onely rule of,

of worſhip, the word of God.

All which proves that the Apoſtle to the *Heb.* alludes to the Commandement of God in the law, that becauſe there was but one Altar of burnt offering in the Law, ſo there is but one Altar among Chriſtians, that is Chriſt, who is both the Prieſt, and Sacrifice, and Altar alone; & more eſpecially the Altar did typifie his Deity, which only made the ſacrifice meritorious, for the altar did ſanctifie the gift *Mat.* 18. 19. Now what could ſanctifie Chriſts Sacrifice, but his Deity? which is alſo cleered, *Heb.* 9. 14. where Chriſt is ſaid, in reference to this type of the Altar, to have offered up himſelfe by his eternall ſpirit without ſpot to God, where by the eternall ſpirit, wee muſt underſtand the Godhead of Chriſt.

But ſee the practice of theſe times, they will have Prieſts not Miniſters, Altars not Communion Tables, Sacrifices not Sacraments: they will bow, and cringe to and before their Altars, yea, they will not indure any man to enquire after what manner Chriſt is in the Sacrament, whether by way of conſubſtantiation, or tranſubſtantiation, or in a ſpirituall manner, yea, they will have Tapers, and Books never uſed, empty Baſons and Challices there, what is this but the Maſſe it ſelfe, for here is all the furniture of it. Thus farre for the proving of the firſt propoſition.

The Aſſumption or the ſecond propoſition, (that a Raile about the Communion Table is one of the ingredients to make up an high Altar, or a Popiſh Altar) may be proved.

First

First, by Ecclesiasticall history, rails about the Lords Table, whether of wood or stone were never commanded to bee set up, but since the erecting of Altars, and the idoll of the Masse, and Transubstantiation was adored; and after Antichrist was in his Pontificalibus. I might alledge out of *Binius* diverse acts of popish Councels to this purpose, especially it was strictly injoyned in one of the Councells of *Megara*, which was (as may appeare by all the acts of it) a most Antichristian conventicle, but I have not now the books by mee, whosoever will may consult with the Authour.

Secondly, it may appear by all the Cathedrall churches, in which only high Altars have beene continued since times of Reformation, all which also have been railed in, and all the Communicants made to receive kneeling at the rails, and no where else; from whence now since the Altar-worship hath spread (by the diligence of popish Prelates) and tables have beene turned into Altars, the railing of them also hath beene universally injoyned in the like manner.

Thirdly the same appeared evidently to bee the intent of the *A. B.* and the rest of the commissioners (when our cause was handled before them) they did generally construe our opposing of the rails to be an opposition of the Altars, the *A. B.* professing it to be the place of some more especiall presence of the Lord, and therefore to be railed in; Doct or *Worrall* that hideous Apostate alledged that old proverbe to prove Altars, *amictus usq; ad a-*

tas

ras, confounding ignorantly *aras* and *altaria*, βῶμος θυσιαστήριον, βῶμος & *ara* (as Master *Mede* could well informe him) being used of heathen altars onely, and such as are set up to heathenish Gods, θυσιαστήριον & *Altare* spoken of such Altars as were appointed for the worship of the true God under the Law; but I suppose this aspiring *Diatrephes* would rather have *aram* (*i* an heathenish Altar) or *haram* a hogstye to worship at, so that thereby he may climbe up to a Bishoprick, and nourish his swinish lusts, then to embrace the pure worship of God (which sometimes he professed) with peace to his conscience, and a well grounded expectation of eternall glory.

Objection, But it will be said, what were there not *cancelli* before the invention of Altars? were they not anciently set up in the primitive Churches? *Answer*. This indeed was alledged by the Archbishop, in his censure of us, for the proofe of the antiquity of railes; but if his state businesse would have permitted him to have searched *Linwoods* Constitutions, there hee might have learned the true meaning of *Cancelli*, that it signifies *partitionem quæ separat chorum a navi ecclesiæ*, that is the partition betwixt the body of the Church and the quire, which is commonly called the Chancel upon that occasion, but what is this to the raile? onely we may observe that the Archbishops constitutions as well as of the Popes doe vary exceedingly.

By all this it may appeare how extreamely they are befooled and deluded which account no Table

to

to be Altars but such as stand Dresserwise at the East end of the Chancell, for if the Table bee railed in, and hath the Altar furniture, and Altar worship, what can be required else to the essence of an Altar? and thus much shall suffice for the first argument.

The second argument against railing about of the Lords TABLE.

Whatsoever is appointed and erected to uphold false worship, or wil-worship, or idolatrous Worship, is abominable and not to be endured in Christian assemblies.

But railes about Communion Tables are appointed and erected to uphold false, idolatrous, and wil-worship, Therefore, &c.

The Proofe of the former Proposition.

Every meanes of false worship is forbidden by the same Commandement that prohibits false worship it selfe, (for every precept that forbids any sin, forbids also all the meanes and occasions of it.)

But whatsoever is appointed and erected to uphold false worship, is a direct meanes of false worship, Therefore, &c,

The proofe of the assumption or the second Proposition of the prosyllogisme.

That which is appointed onely as a means to uphold and to discover kneeling at the Sacrament is appointed and erected onely to uphold false or will-worship.

This proofe is built upon this ground, that kneeling at the receiving of the Sacrament is a falſe, idolatrous, and will-worſhip; for the proofe whereof I ſhall not ſay much, becauſe that others have done it ſufficiently to thoſe that will receive ſound and wholſome Doctrine. But for preſent ſatisfaction take theſe few things.

To leave the imitable example of Chriſt and his Apoſtles, and to follow the practice of idolaters, is a falſe worſhip, an idolatrous worſhip, a will-worſhip.

But to kneele at the Sacrament is to leave the imitable example of Chriſt and his Apoſtles, and to follow the practice of idolaters, &c.

The proofe of the propoſition is manifeſt *Ephe.* 5. 1. 1. *Cor.* 11. 1. where the ſame ſubject is handled, that we have in hand.

Now that kneeling is a leaving of the example of Chriſt it is evident *Mat.* 26. 20. whoſe example alwayes binds as long as it is conſtant, and not varying, as it is in the particular caſe.

Ob. But our Saviour Chriſt and his Apoſtles, neither ſate, nor ſtood, but lay downe rather; for ſo the word in the Originall is ſaid to ſignifie. *Anſwere,* The word ſignifies to ſit downe and is ſo ordinarily tranſlated *Luke* 24. 30. *Mat.* 14. 13. It was indeed a ſitting after the Jewiſh manner at meals, which was a ſitting with a kind of leaning downe upon the arme; which kinde of geſture or mixt ſitting being peculiar to the Church of the Jews, ſitting without leaning is juſtly received in reformed Churches.

Ob.

Ob. But ſome ſay, that ſitting at the Sacrament was an occaſionall geſture by reaſon of the Paſſeover joyned with the inſtitution of the Sacrament, and therefore Chriſtians are no more bound to it, then they are to other occaſionall circumſtances, as that it was then received at ſupper, yea, in a private houſe, by men and not by women, &c.

Anſw. Tis true indeed, that thoſe were all occaſionall, but the ſame cannot be ſaid of ſitting at the Sacrament, for it is evident, that after the Paſſeover was ended, *Ioh.*13.4. our Saviour roſe up from it, and afterwards ſate down again to inſtitute and adminiſter his laſt Supper, ſo that this geſture was not taken up by occcaſion of the Paſſeover, but it was a geſture purpoſely appointed by him, which I may alſo further prove by this argument.

If ſitting at the Sacrament hath a Sacramentall ſignification, then that geſture was not taken up by occaſion of the Paſſeover, but is unchangeable and purpoſely inſtituted by our Lord and Saviour.

But ſitting at the receiving of the Sacrament hath a Sacramentall ſignification, &c.

This may be cleerly proved by the words of Chriſt himſelfe, *Luke* 22.27. &c. where immediately after the inſtitution of the Lords Supper, our Saviour interprets this to be the meaning of ſitting at the receiving of it, that it ſignifies the familiar communion and fellowſhip that believers have with him here in Grace, and ſhall haye with him hereafter in the Kingdome of Heaven: as in

all Feaſts, which Princes and great Potentates do make and invite us to, if they ſhall admit us to ſit down with them at the ſame Table, they teſtifie a great deal of friendſhip, familiaritie and neere ſocietie with us; and this is taught us not onely by *Muſculus*, *Rainolds*, and *John Alaſco*, but even by the Papiſts themſelves, even *Thomas Aquinas part. 3. quæſt. 60. art. 3.* ſayes that the Lords Supper is not only a ſigne to remember his Paſſion already paſt, or a demonſtration of the preſent benefit, but alſo that it prefigures our æternall glory.

Now to proceed to the ſecond branch of the former propoſition, that kneeling at the receiving of the Sacramẽt is an imitation of the practice of Idolaters.

This may be proved by teſtimonies, Kneeling was not uſed for many hundred yeeres after Chriſt and the Apoſtles time, for it was brought in for the worſhip of the breaden God, *Bezæ epiſtol. 8.* *Peter Martyr* in his Epiſtle *ad Dominos Polonos. Paræus de ſymbol. Euchar. lib. 1. 11.* and it is evident by Eccleſiaſticall Stories, ſo that the Formaliſts and Patrons of kneeling at the Sacrament cannot find or bring forth ſo much as one writer before the 1000 yeere after Chriſt: yea, it is cleer that it was the brood of Reall bodily preſence, having *Honorius* the third for the Father, *Anno* 1220. Pope *Innocent* the third for the Grandfather, who in the time of King *Henry* the third, endevoured to eſtabliſh it by fire and faggot, *Anno* 1215. for he ſeconded Pope *Gregory* the ſeventh, who *Anno* 1037, advanced the opinion of the Reall preſence.

And

Adde to this the blaſphemy of that plea that is uſed by the Patrons of kneeling in the defence of it, when as they ſay that it is the more reverend geſture of receiving: then belike that uſed by Chriſt and his Apoſtles vvas not ſo reverend, or the Prelats and their creatures in Kneeling are more reverend then Chriſt and his Apoſtles: and is not this horrid blaſphemy?

Thus much alſo for the ſecond Argument.

The third Argument.

That which is an occaſion or invitation to idolatrous bowing and cringing to Altars, is idolatrous, and to be abhorred.

But the raile is an occaſion to Idolatrous bowing and cringing to Altars, &c.

The proofe of the former propoſition.

It may appeare by this, becauſe that bowing towards or before the Altar is Idolatrous.

Firſt, becauſe to worſhip elective towards or before any creature or invention of man without warrant from God is idolatrous: for I demand elſe why may wee not as well worſhip elective towards or before a Crucifix or Popiſh Image as before or towards an Altar? the Papiſts will ſay, that they are not ſuch Sots as to terminate their worſhip upon a ſtock or a ſtone, no more then our Altarworſhippers doe upon a piece of wood, or a Joyners frame; and can wee think that when the Iſraelites kiſſed the Calves, and worſhipped the Altars at *Dan* and *Bethel*, that they chiefly intended the Images and Altars in that worſhip, or terminated their worſhip upon them? nay but, ſayes

Je.

Jeroboam, this is thy God oh *Iſrael*, that brought thee out of the Land of *Egypt*, he means, that theſe did but repreſent the true God that is worſhipped at *Jeruſalem*, and he it is that I would have you to bow unto, though you bow before his Image, and ſo *Aaron* ſaid of his Calfe, *Exod.* 32. and yet that is called an Idoll, *Acts* 7.41.

Ob. But did not God command to bow and to fall downe in worſhip towards the Temple? Did not *David* ſay, And in thy feare will I worſhip towards thy holy Temple? and why may not Chriſtians worſhip an Altar, as well as the *Jewes* worſhiped towardes the Temple? *Anſwere*, The *Jews* had a warrant from God to worſhip him towards the Temple, and the holy of holies, but wee have none in this caſe; for have we any ſuch Temple now as the *Jewes*? It is evident that the Temple at *Hieruſalem* was one of the greateſt types of Chriſt in all the booke of God, *Joh.* 2. 19. For did not the fulneſſe of the Godhead dwell in him bodily, *Col.* 2. 9. *i.* in a glorious manner, as Gods glory did of old in the Temple, and that typicall ſignification was the ground of all their adoration towards the Temple: but now the body is come theſe ſhadows, are vaniſhed away, *Col.* 2. 16. and to bring in ſuch ſhadowes now, is a flat denyall of Chriſt.

Secondly this is moſt wicked of all the reſt, when as bowing is practiſed at ſuch times when as the Sacrament is not adminiſtred; for Chriſt being equally preſent at both Sacraments, & alſo

pre-

preſent in the ordinance of preaching in a ſpeciall manner, why ſhould wee not as well bow to the Font, or to the pulpit, as to the ſuppoſed Altar?

Shall wee ſay as that great Arch-Prelate ſaid at the ſentence of Maſter *Burton*, *&c.* Chriſt ſaid of the one onely *hoc eſt verbum meum*, but of the other hee ſaid, *hoc eſt corpus meum*; but doth not this ſtinke of Popiſh tranſubſtantiation? had his holineſſe forgotten, or never read that of AVSTINE, *accedit verbum ad elementum & fit Sacramentum*? Or is not *hoc eſt corpus meum*, *verbum meum*? hath not the Sacrament all his ſealing vertue from the Word? how was that great miracle wrought upon him (which hath beene confidently reported as from his mouth) that when hee was Biſhop of *London*, and falne into a dangerous ſickneſſe, hee was raiſed out of it meerly by the receiving of the Sacrament? Was it by the meere vertue of the Bread and Wine, or the outward elements? (but this might have been had in a Taverne, and Vintners might turne Phyſicians, if this were all) or was it by any vertue of the word of inſtitution or promiſe annexed to the Sacrament? if it was, why doth hee not aſcribe as much or more to the word then to the Sacrament? nay, why did not his Highnes make that Chamber-table at which that Sacrament was conſecrated and adminiſtred an high Altar too? Doth hee ſtill performe that homage and obeyſance to that Table, whenſoever he ſees it? or doth his ſucceſſor in the ſame Sea

do

do the like? Nay, will it not follow hence that whensoever any private Communion is celebrated in a corner, (as in case of sickneſſe is enjoyned in the book of common Prayer) that such Tables are ever after holy Tables and Altars, to which Gods speciall preſence is tyed in a speciall manner, and towards which all the Family and others are bound always to adore, and to proſtrate themselves: or if they think this to be superſtitious, let them tell us their juſt reaſon, why such Tables ſhould be ſo adored in Churches, and not alſo in private Chambers? where the cauſe is the ſame, why is not the effect the ſame?

Thirdly, Our Church accounts the elements to be in uſe but common Bread and Wine after the Sacrament is ended, and leaveth them to the Miniſter to uſe at his pleaſure; why then ſhould the Table have more reverence then the conſecrated elements have when the ſupper is ended, ſo as to reverence the one and not the other? Why but doth not the Scripture ſay that the Altar doth conſecrate the gift and ſacrifice, and not on the contrary the ſacrifice the Altar? Therefore the Altar is rather to be adored, then the ſacrifice, or the outward elements? But ſuch popiſh ſpirits in theſe dayes ſay the contrary, that their ſacrifice ſanctifies their altar, and Chriſt being really preſent in the ſacrifice this makes their altar to be ſo holy and ſo worſhipfull ever after, that it makes it worthy to be bowed unto: therefore the ſacrifice or outward elements ſhould much rather be adored after the Sacrament then the

the Communion Table: thus they are contrary to themſelves, but I ſhall conclude this with the ſaying of our Lord and Saviour, *Mat.* 24. 23. 26. When they ſhall ſay unto you, loe here is Chriſt, or there is Chriſt, (as they ſay of the Altar, and Maſſe, and Sacrifice) go not forth unto them; let not any that feares God, or loves his own ſoul, ſtep out of doores to ſee the Maſſe-Chriſt, or to altar-Chriſt, much leſſe to bow down to him. Thus far of the Propoſition.

Now for the aſſumption, that a raile about the Communion table (or ſuppoſed Altar) is an occaſion or invitation to idolatrous bowing is clere by daily experience; the more that Communion Tables are deck and adored and ſequeſtred from the reſt of the Church, the more the opinion of inherent holineſſe in the Table is nouriſhed, and ſo much the more perſons ſuperſtitiouſly addicted will ſhew unwarrantable reverence to the Table, yea let mee tell you what I have ſeene my ſelfe, at the conſecration of Sir *Thomas Fanſhawes* Chappell in *Ware* parriſh, being Miniſter of the place, I was commanded by the Biſhop to bee preſent by all meanes, being there I ſaw the Biſhop himſelfe, Sir *Thomas* and diverſe others, that bowed to, or at the leaſt towards the Table being railed in, before that any Sacrament was adminiſtred at it. Was it not a worſhipfull joyner, that made ſuch a worſhipfull Table, yea, that ſuch great perſonages ſhould do ſuch obeyſance unto? ſurely the adoring and railing in of the Table was a ſpeciall

 invitation

invitation to this adoration, which otherwise they will not doe to a common table in a Parlor or a joyners shop, no nor a table in a Church not railed in. Thus much of the third argument.

The fourth Argument.

That which makes a Jewish *sanctuary or* Sanctum Sanctorum, *in the times of the new Testament, is utterly unlawfull, and to be abhorred by Christians.*

But the setting up of Railes about the Communion Tables makes an other Jewish *Sanctuary, Therefore,* &c.

The Major or the former proposition proved.

There are diverse reasons in the Epistle to the *Heb.* against the *Jewish* Sanctuary, take for an instance chap. 9. 1.--11. *&c.* where first that Sanctuary is called a wordly Sanctuary; so it is in respect of the times of the new testament, especially in respect of that heavenly Sanctuary provided for us: it is for worldly, sensuall, and carnall hearts to set up such a Sanctuary now. Secondly, verse 8. 9. the first Tabernacle was a figure for the time then present, a figure of things revealed in the Gospell, and a meere type and shadowe, but now the body being come, the shadowes vanish away; againe it served onely for the time then present, *i.* the times under the Law, whilst the Leviticall priesthood lasted, and therefore now hath no further use in the Churches of Christ. Thirdly, verse 10. they were carnall ordinances

dinances impoſed onely till the times of reformation, *i.* till the comming of Chriſt, as it is expounded, ver. 11. in a word, when the veile of the Temple rent from the top to the bottome, the *Jewiſh* Sanctuary ceaſed, and what will any man now dare to ſow up the veil again, by making a new Sanctuary? or is not this to deny the death and paſſion of Jeſus Chriſt? Fourthly, how is that to be meant, *Rom.* 3. 25. Whom God ſet forth to bee the propitiation for our ſins? the word ſignifies a mercy-ſeat. The *Iewiſh* mercy-ſeat in the Holy of Holies was always ſhut up, and none of the people might enter into it: but Chriſt is ſuch a mercy-ſeat as is ſet forth openly to Miniſters and people, that all ſorts may lawfully and freely repaire unto; which was one of the greateſt mercies that ever God beſtowed upon his people, for ſo indeed Chriſt is called the gift of God, *Ioh.* 4. 10. there is no other gift of God to be compared with this. But what a curſed ſacriledge is this to lock up the mercy-ſeat againe? yea, ſo to lock it up, as that neither Miniſters, nor People ſhall enter in: for truly ſo they doe in effect by their railing about of the Communion Table, the people are excluded out, it is an Holy of Holies to them (as M ſter *Mede* would have it, ὥσαν ἐν τοῖς πολλοῖς ἅβατα, *ut à multitudinis acceſſu prohiberentur*, that common people might not come at it) but doe the Prieſts (as they are well called that ſet up new ſacrifices) enter in themſelves? truly they are lockt up within the railes, and goe to their ſuppoſed Altar; but they that

ſerve at the Tabernacle (as was ſaid before) have nothing to do with the Altar Jeſus Chriſt; ſo that as our Saviour charged the Scribes, and Phariſe, and Lawyers, *Mat.* 23. 13. *Luke* 11. 52. You have taken away the key of knowledge, you ſhut up the Kingdome of Heaven againſt men, and neither enter in your ſelves, nor ſuffer thoſe that would to enter in; as they dealt with the written word, ſo deale our Prelates both about the written word and the word incarnate too, they keep away the word faithfully preached from the people, and will neither preach it themſelves, nor ſuffer others that would to preach it, or heare it, they keepe away Jeſus Chriſt (the true Altar) at leaſt in his ſimplicity as *Paul* ſpeaks, 2. *Cor.* 11. 2. and will neither partake of Chriſt themſelves, nor ſuffer others to partake of him: They are like dogs ſleeping in a manger, that will neither eate oates themſelves, nor ſuffer the horſes to eate them that would. Thus far of the former Propoſition.

The proofe of the Aſſumption or ſecond Propoſition.

This propoſition may be cleered by the deſcription of the *Jewiſh* Sanctuary, given to us in the Scripture, for what is the *Jewiſh* Sanctuary, but a moſt holy place, where Gods glorious preſence eſpecially dwels, whither it was not lawfull for any to goe but only for the Prieſt, ordinarily once a yeere, and upon ſome extraordinary occaſions: and doth not the railed Table inferre all this? that it is the holy of holy place, where God

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is more especially present then in any other part of the Church, or upon the whole earth besides? is it not the place whither the Priest only and not the people may enter? they must stand (or kneel rather) as the people at the foot of Mount *Sinai*, and none may goe within the raile or range without great prophanation, and all this too, when the Priests doe enter, it is mainly once a yeere at Easter: and then forsooth some of the Priests are so devout, that they make Religion of it, to put off their shoos from off their feet before they enter within the rails; for say they did not God command *Moses* so to doe in the like case, saying, put off thy shooes from off thy feet, &c. The Sacrament is appointed indeed for Christians communion with Christ, and among themselves, yea, and the people have as much right to draw neer to Christ, as the Ministers have, *Heb.*10.22. and therefore to draw neer to the Table too: but the Priests would seeme to be holier then all the rest, and the people, if they will have communion among themselves they may, but the Priest is in his Closet and Cloyster by himselfe, and must have no communion with lay or carnall people, nor they with him; and what is this (I pray you) but another *Jewish* Sanctuary? Thus farre of the fourth Argument.

The fifth Argument.

Taken from the vain pleas that are made in the defence of rails, which are especially three, the first whereof and maine is the pretence of uniformity and order, that all the Communicants may come

come up to the raile, and receive the Sacrament alike kneeling; the ſecond, leaſt that the Communion Table ſhould be annoyed with boys, or dogs, or telling of money, or laying of hats upon the Table; the third is, that they make for the Miniſters eaſe, it being troubleſome to him, to go with the Elements from ſeat to ſeat, to diſtribute them to all the Communicants.

The vanitie and ſin of the firſt plea and pretence of uniformitie.

That which unavoidably occaſions diſorder, unity and uniformity in ſin, is wickedly pretended for Church order and uniformity in Gods worſhip.

The ſetting up of rails about the Communion Table, and inforcing the Communicants to receive kneeling at them, unavoidably occaſions diſorder, unitie and uniformitie in ſin, Therefore, &c.

The *major* or firſt propoſition is grounded upon that place, 1 *Cor.* 14. *ult.* That all things in the Churches of God ſhould be done decently and in order, which place is ignorantly alleaged by Formaliſts in the defence of Ceremonies, for the Apoſtle, Ver. 37. tels the *Corinthians*, that the things that hee wrote unto them were the Commandements of God: he doth not leave it to the *Corinthians*, or any other Church, to invent what they pleaſe themſelves for order or decencie, but hee doth ſtrictly binde them to the commandements of God, and hee charges them, that even the things commanded by God ſhould be done decently and in order, now the commandement of a Magiſtrate, or any Church-governours, doth not make a thing to be decent and orderly becauſe they

they command it (for then if they command the worſhipping of Images, or Crucifixes, or whatſoever elſe though never ſo wicked, ſhall preſently be decent and orderly by vertue of their commandement) for that is orderly which God accounts orderly, and which is according to the rule of order, and that is decent, not that man accounts ſo, (for that which is decent and highly eſteemed amongſt men is an abomination in the ſight of God) but that is decent, that God accounts decent, and which is according to the rule of decencie, which is not the will of any man upon earth, but the revealed will of God alone; but here we ſee that whatſoever occaſions diſorder is contrary to the Apoſtles rule: Again *ver.* 26 of the ſame Chapter there is an other rule, Let all things be done to edification; now that which breeds unity and uniformity in ſin, doth not edifie but deſtroy, and make men like unto Devils, for they have ſuch an unity and uniformity, their Kingdome is not divided among themſelves; ſee alſo *Exod.* 23. 2.

The aſſumption or ſecond propoſition hath been proved already in the former Reaſons, for ſurely that which breeds uniformity in Jewiſh and Popiſh ſuperſtition is uniformity in ſin and curſed deformity, ſuch is uniformitie in kneeling at the Sacrament.

But I adde for further proof of the aſſumption, That which breeds ſcandall and offence to all ſorts of Chriſtians eſpecially weake and tender conſciences, breeds rather diſorder then order.

The ſetting up of railes about the Communi-

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on table, and the inforcing all the Communicants to receive at them, breeds ſcandall, *&c.*

For the proof of the propoſition, ſee *Rom.*14. 1 *Cor.*8. the whole Chapters are ſpent in this, *That ſcandals are carefully to be avoided in the Church*, 1 Cor.10.32. *Give no offence to the Jews or Geniles*, or to the Churches of God. *Aquin.*2.2.*qu.*43. *art.*2.*Scandalum activum ſemper eſt peccatum in eo qui ſcandalizat, vel quia ipſum opus quod facit eſt peccatum, vel etiam ſi habeat ſpeciem peccati, dimittendum eſt ſemper proximi, charitatem, ex qua unuſquiſque tenetur ſaluti proximi providere, & ſic qui non dimitti contra charitatem agit*, i. An active ſcandall is always a ſin in him that gives offence, either becauſe that the worke that hee doth is a ſin, or alſo if it hath a ſhew of ſinne, it is always to be omitted for the love of our neighbour, by which every one is bound to provide for the ſalvation of his neighbour, and ſo hee that doth not omit that which is ſcandalous ſins againſt charity, and this agrees very well with that of the Apoſtle, 1 *Cor.*14.15. *Such as give offence to their brethren, walk not charitably:* and it is a ſhame for us that Papiſts ſhould be more charitable in their judgement, and tender over the conſciences of poore Chriſtians then we are. Yet it is a received definition of a ſcandall among the Schoolmen, that it is *dictum aut factum minus rectum præbens occaſionem ruinæ*, now though an action be not evill of it ſelfe, yet if it hath an appearance of evill, it is leſſe right then it ought to be, becauſe it is done inordinately, and is an occaſion of ſinne, and falling to another.

Now

Now for the ſecond propoſition, that the inforcing to receive at a raile cauſes offence to Chriſtians experience ſufficiently proves, there being but few Congregations in this Kingdome, where ſome have not been offended and ſcandalized by the rail, and this new injunction of receiving at a rail.

Two things only are replyed in this caſe. Firſt, that this is a ſcandall taken not given, and therefore in ſuch caſes not to be omitted for ſuch a kind of offence, as our Saviour himſelf regarded not the offence of the *Phariſees*, when the Diſciples told him, *Mat.* 15.12. *Knoweſt thou not that the Phariſees were offended after they heard this ſaying*, our Saviour anſwered and ſaid, *Verſe* 14. *Let them alone, they are blind leaders of the blind, &c.*

Secondly, they ſay that Magiſtrates are offended likewiſe by the refuſall of, and not conforming to the ceremonies, as well as weak Chriſtians are offended by the practice of them, and whether of theſe, thinke you, in this caſe is to be moſt regarded, a Magiſtrate or a weak Chriſtian?

To the firſt of theſe I anſwer, that though it were granted that the offence here ſpecified is taken onely and not given, yet even paſſive offences are many times to bee avoided, as namely, when the things are not neceſſary (as the preaching of the truth by our Saviour was, at which the Phariſees were offended) though they be otherwiſe commendable; the brazen Serpent was a Monument ſet up of *Moſes* by divine inſtitution and appointment, yet *Hezechias* brake it in peeces and

called it *Nechuſtan*, or a piece of Braſſe, becauſe it was not a neceſſary monument, and now the People ſtumbled at it, though there was no juſt occaſion of offence given to them; ſo *Gideons Ephod* was onely a monument of a great victory, that God had wrought for him, yet the *Iſraelites* went a whoring after it, and abuſed it to idolatry, after the death of *Gideon*, and it became a ſnare to his houſe *Jud.* 8. 27. yea it is a common principle of nature, that we muſt hurt no man, and therefore we muſt doe nothing whereby any man may be hurt, or grieved, or wounded, this was ſignified by thoſe judiciall laws *Deut.* 22. when the Iſraelites were commanded to make battelments upon the tops of their houſes, leſt they ſhould bring the guilt of blood upon them, and *Exodus* 21. 33. he that diggs a pit and covers it not, if an Oxe, or an Aſſe fall into it, the digger of the pit ſhall make it good: the like Divines by good reaſon gather in caſe of danger to the ſoule.

But now the argument is yet ſtronger, if that which had not an appearāce of evil (as the brazen Serpent, and *Gideons* Ephod) yet was to be taken away & deſtroyed, being a paſsive ſcandal onely, how much more that which hath an appearance of evill, as the preſent additions to Gods worſhip have, for then it is not onely a paſſive ſcandall that proceeds from his weakeneſſe only that falls, but alſo active in reſpect that it gives occaſion of offence.

To the ſecond I anſwere, that it is a vaine plea to ſay that magiſtrates are offended by the refuſall

fall of ceremonies, as well as weake Christians by the injoyning of them, for that is not to bee called an offence that is taken by any mans disobedience to an unjust command: might not *Nebuchadnezzar* also have made this plea, when those three noble *Jewes* would not worship his golden image? And *Jeroboam* likewise when the Priests and Levites and godly *Israelites* refused to go up to *Dan* and *Bethell*? why, these Puritan Ministers, and People, regard not the offence of the King and State, but all they stand upon, is that themselves are offended and scandalized, belike then they are more to be respected then governours themselves; againe it is a silly pretence, that they should complaine of offences, that have power to reform them and to take away the occasions of them, without any damage to themselves, as Magistrates may easily doe by their command.

The second pretence for railes is, lest that the Communion Table should be anoyed with boys or dogges, or telling of money, or laying on of hats upon the Table.

The proofe of the idlenesse of this second plea.

Upon a common reason or disconvenience (if the anoyance of the Table be granted to bee such) no speciall privilege can be grounded, (as the railing about of the table alone is).

But all the pretended reasons or disconveniences are common to other instruments and utensiles about Churches, as to the Font, to the pulpit, the Church-bible, &c.

The prooofe of the Major or former Propoſition.

Every ſpeciall priviledge is grounded upon ſome ſpeciall reaſon. It were a ſenſeleſſe reaſon to ſay, that a King becauſe he is a man ſhould have a guard attending upon him, his Coũſellors of ſtate, his pallace, his power to call Parliaments, to preſſe Souldiers, &c. if this were a good ground; then every man, becauſe he is a reaſonable creature, muſt have all theſe royalties: or to ſay, that a garden, becauſe it hath trees, and herbs, and flowers, therefore it ſhould be incloſed, or fenced and walled in; nay but there is a ſpeciall reaſon for both theſe; Kings have ſuch great priviledges, and State, becauſe God hath given ſuch power unto them, and becauſe of the great charge that lies upon them above other men, and the ſafety of all the people ſtands in their preſervation and ſafety, ſo gardens are incloſed and fenced in, becauſe of the ſpeciall fruitfulneſſe, uſefulneſſe, and vertue that is in them, above common fields; here is now a ſpeciall reaſon for the ſpeciall and peculiar priviledges both of the one and of the other; ſo in the caſe in hand, there muſt be found ſome peculiar reaſon why the Communion Table ſhould be railed rather then other parts, or inſtruments of worſhip in the Church, for the rule of Logick holds ſure, *à quatenus ad omne valet conſequentia.*

The proofe of the aſſumption or ſecond Propoſition.

All theſe pretended diſconveniences of annoy-

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ance are common to other inſtruments or utenſils about Churches, as to the Font, to the Pulpit, to the Bible, or reading-ſeat, &c. for why ſhould it be a greater annoyance, for Dogs to fowle, or boyes, or men to lay their hats, or to tell money upon the Table (after the Sacrament of the Lords Supper is adminiſtred) then it is for the ſame or the like anoyances to bee done to the Font or Bible, or Pulpit, or reading ſeat? It was indeed a reaſon of a great Prelate of this Land given to my ſelfe for the ſetting up of rails; Why ſaid he, What if there ſhould be Cows in the Church-yard, if the Church-dores be open, is it fitting or decent, that the Cows ſhould come and play the beaſts at the holy Table? but what would not this filthineſſe defile other parts of the Church, as well as the holy Table (as he called it?) or ſhould we therefore ſay, that every part of the Church ſhold have a particular rail about it, or rather that the whole Church ſhold be railed about, that one rail might ſerve for al, for fear of ſuch defilemẽts? But the truth is, that our Prelates have ſome ſecret myſtery of ſpeciall holineſſe in the Table above other parts of the Church (as was ſpecified before) but that is utterly ungrounded in the Word of God, and unreaſonable, and ſtinkes of the breaden and dunghill God, and is odious ſuperſtition, and therefore to be abhorred.

The third preteníe for rails refuted, that they doe make for the Miniſters eaſe, it being troubleſome to him, to goe with the elements from ſeat to ſeat, &c.

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If the observation of Christs owne institution be far more ease to the Minister, then can come by the setting up of rails, and the peoples repayring to them to receive, then by their own plea the former is better then the latter.

But the observation of Christs owne institution is far more ease to the Minister, then can come by the setting up of rails, and the peoples repayring to them, &c.

I shall not need to prove the former proposition, or the consequence; for let this be granted on both sides, that that course is to be observed about the administration of the Sacraments, that may breed the most ease and the least trouble both to Ministery and people.

Therefore I will come to the assumption, to prove that the institution of our Saviour Christ will bring more ease and lesse trouble both to Ministery and people. For the cleering of this I will shew that Christ never ordained that the Minister should goe about to every Communicant, to deliver the Bread and Wine unto him, much lesse that the Minister should say a prayer to every Communicant in the delivery of the elements of Bread and Wine. For first Christ said in the plurall number, λάβετε, φάγετε, *Take yee, eat yee, drinke yee all of this*, but hee never practised, nor commanded to say, Take thou, eat thou, drinke thou, &c. so *Fenner* in his doctrine of the Sacraments saith, that this speech in the plurall number is most fit to signifie the communion and societie of the Church in this worke, seeing Christ

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by his Miniſters exhorts all the Communicants, as it were with one expreſſion of common love and charity, that they ſhould rejoyce and eat together the ſame ſpirituall food of faith.

Ob. But it will be ſaid, that Miniſters muſt apply to every one in particular the promiſes of the Goſpell.

Anſ. It is true, but muſt they therefore deliver the elements in particular to every one, *i.* cannot the application be made but by changing the order of adminiſtration appointed by Jeſus Chriſt? When the Miniſter preaches the Word, hee doth particularly apply the promiſes of the Goſpell, yet he doth not go to every man in particular in the Congregation, ſo as to go from ſeat to ſeat, from man to man, to ſay, believe thou & then, &c. all believers apply theſe things to themſelves by faith: yea, but in the adminiſtration of the Sacrament, the Miniſter changes the words of promiſe into a prayer, ſaying, *The body of our Lord Jeſus Chriſt that was given for you, &c.* true they have theſe words, but in the Canon of the Maſſe (for there is the riſe of them) and they doe not utter them to the people but to God, as intending ſome oblation to him, or as if it were a great impiety to diſtribute the elements to ſuch as kneele devoutly, before they have uttered thoſe words charm-wiſe to conſecrate the Bread and Wine to every one in particular, which is all one, as if when thanks are given to God at meals for a company met together, ſome Zelot ſhould goe and give thanks for every man in particular.

Again, when as Chriſt ſaid, take and eat, the mean-

meaning is not, that hee gave to every one of them that ſate at the Table in particular the elements of Bread and Wine, no, though it be ſaid hee gave to the Diſciples, for ſo, *Marke* 6.39--41. our Saviour commanded the *Diſciples, that all the multitudes ſhould ſit downe by companies upon the green graſſe, and they ſat down in ranks by hundreds and by fifties, and when he had taken the five loaves & two fiſhes, he looked up to heaven, and bleſſed and brake the loaves, and gave to the Diſciples to ſet before them, and the two fiſhes divided he among them all*, and yet it follows not that either Chriſt or his Diſciples gave immediatly and particularly to the five thouſand men, but they ſet them before them; ſo in this caſe: and this even Jeſuits, *Cajetan* and *Suarez* confeſſe, and with them in this particular, *Beza* and *Piſcator* doe agree, and it may cleerly alſo be proved by the commandement of Chriſt, when hee delivered the Cup ſaying, Divide it among your ſelves, *Luke* 22. 17. Some anſwer indeed, that thoſe words are to be underſtood not of the Cup in the Lords Supper, but of the Cup uſed in the Paſſeover; for of the cup in the Lords Supper our Saviour ſpeaks, *Verſe* 20. But I anſwer that in both Verſes our Saviour ſpeaks of the ſame cup, but that this precept of dividing it among themſelves is meant of the cup in the Euchariſt, it appears by the proteſtation ſubjoyned in the next Verſe, *But I ſay unto you, That I will not drinke any more of the fruit of the Vine, &c.* but the ſame proteſtation in the other Evangeliſts, *Matth.* 26.29. *Mark* 14.23. is added touching the Lords Supper: beſides

beſides if hee had made this proteſtation of the paſchall cup that hee would not drinke any more, &c. He would not have afterwards drunke of the cup in the Euchariſt. But on the contrary, the Evangeliſts *Mathew* and *Marke* ſay that after he had reached forth the Cup in the Lords Supper, hee proteſted that hee would no more drinke of the fruit of the Vine, &c. therefore hee had already drunke of it. Now to gather up this argument, if our Saviours courſe of holy inſtitution might ſtand, that the Miniſter ſhould deliver the outward elements to one or two that were neereſt unto them, and the communicants ſhould divide the reſt among themſelves, might not the Miniſter have more eaſe and farre leſſe trouble without any raile? Yea, would not this prevent that intollerable protracting and lengthning of Sacraments, when there is a great multitude of Communicants, (which is occaſioned by a raile, and the particular diſtribution of the elements, and forme of Prayer joyned with it) as it falls out in many popular Congregations, ſo that Sacraments laſt many times two or three houres together? Thus much ſhall ſerve for the fift Argument.

The fixt and laſt Argument.

That which brings in conformity with the Papiſts and Idolaters, ought not to be indured in reformed Churches.

But the erecting and ſetting up of rails about Communion Tables, and ſo turning Tables into Al-

tors, makes reformed Churches conformable with Papists and Idolaters, &c.

I shall not need to insist upon the proofe of the assumption, for the argumen ts before alleaged, and the practice of forreigne popish, and our owne Cathedrall Churches is sufficient to prove this, therefore for brevity sake I will omit this.

The proofe of the *major* or first proposition. That all conformity with Idolaters must be avoided, we are taught by divers precepts given to the *Israelites*, as *Deut.*12.30-32. Take heed that thou be not snared by following of Idolaters, and *Canaanites*, &c. and that thou enquire not after their gods, saying, how did these nations serve their Gods? Thou shalt not doe so to the Lord thy God: for every abomination to the Lord, which he hates, have they done to their Gods; whatsoever thing I command you, that observe to doe it, thou shalt not adde thereto, nor diminish from it: therefore, 2 *Chron.*13.9. *Abijah* reproves *Jeroboam* and his army, that they had made them Priests after the manner of the Nations of the Lands: and it was one of the greatest sins of *Achaz*, 2 *King.*16.10. That when hee saw an Altar at *Damascus*, hee sent to *Vriah* the Priest the fashion of the Altar, and the patterne of it, that hee might make such another in the house of the Lord: so doubtlesse our Priests first took the pattern of their railed Altars from *Rome*, & so commanded them to be set up amongst us.

Our Adversaries reply, that they doe not use the same rites with the Papists, with the same mind that they doe. *Answ.* To use the same things, that the Papists do, in civill affairs, we go

not about to condemne; if they would uſe a raile to encloſe walks or gardens, who would ſpeake againſt it? but to uſe the ſame Rites or Ornaments in the worſhip of God, that the Papiſts, the Miniſters of the Antichriſt, the Prieſts of *Baal* doe, what is this, but with *Achaz*, to ſet up the Altar of *Damaſcus*.

Ob. But what a blaſphemous ſpeech is this, that a rail ſhould be uſed about walks or gardens, that is appointed for the adorning of the Communion Table? *Anſw.* Tis true, that for uſing ſuch a ſpeech againſt a Rail at *Ware*, Maſter *Humphry Parker* of *Hartford* was cenſured very ſeverely by the high Commiſsion Court, Sir *Thomas Panſhaws* zeale proſecuting the cauſe againſt him and me, againſt him, for no other cauſe pretended, but becauſe upon the diſlike of rails provided for the Communion Table, as being not ſo decent, he caſt out ſuch a ſpeech, That if the rails provided did not like them, hee would buy them for his garden: and let mee here inſert how this offence of his was ſet forth and aggravated by the *A. B.* at his cenſure. Suppoſe (ſaid he) that when *Aholiab* and *Bezaleel* were making the hangings for the Tabernacle, ſome malepert perſon ſhould have come to them, and ſaid, What is here a motly coat for a fool that you are making of divers colours? Had not this been a very wicked ſpeech? So though this *Parker* (ſaid hee) ſpake thus irreverently of the raile whileſt it was in the Joyners ſhop, before it ever had been conſecrated to that ſacred uſe about the communion

Table, yet becauſe it was deſtined to this holy uſe, therefore thus and thus hee deſerves to be cenſured.

Oh the patience of our good God, that endures ſuch blaſphemies to be daily belched out in theſe helliſh Courts, by thoſe that ſet their mouthes againſt Heaven! Belike then his Highneſſe edicts and inventions are to be compared to, and are of equall binding force with the Commandements of Almighty God, and his raile is of like authority with the pattern that God ſhewed *Moſes* on the Mount, and the heavenly figure of the Tabernacle; yea, ſhould a man ſpeak againſt the flax or linnen in the Drapers ſhop, in caſe that a Surplice ſhould afterwards be made of it, it would be as great an offence in the repute of his greatneſſe, as of old to ſpeak againſt the Levitical Ceremonies ordained by the only Law-giver himſelf, though perhaps as well a Whores ſmock, as a Prieſts frock may be made of it; but of this by the way.

To returne to the argument of the imitation of Idolaters, the Formaliſts ſay, that they do it not with the ſame minde and intention with Idolaters: well, but the Rail is the ſame, the Altar is the ſame, the manner of uſing is the ſame, and in the ſame part of worſhip, the Sacrament of the Lords Supper; what ſhall wee term imitation to be, if theſe things make not imitation?

Ob. 'Tis true, that in thoſe things that have been invented by Antichriſt or his inſtruments, we are not to communicate with them, but thoſe that are more ancient then Popery and Antichriſtianiſme,

ſianiſme, though uſed by them, we may lawfully uſe the ſame, but ſuch was the uſe of the raile, as may appeare out of *Euſebius*, for *Conſtantine* himſelfe invented and uſed it.

Anſw. Though a Rail be as ancient as the times of *Conſtantine* the Great, yet wee know that the myſtery of iniquity began to worke in the Apoſtles time. Many errors and hereſies were broched even in thoſe dayes, beſides in *Conſtantines* days, the Idoll of the Maſſe, and unbloudy ſacrifice was not invented, therefore then there was much leſſe danger of a Rail, therefore let the Rail be as ancient as the age of *Conſtantine*, or the Apoſtles themſelves, yet if it hath been abuſed or defiled by Antichriſt, it is to be abhorred by us. *Zanchie* a learned Authour upon the fourth Commandement, That even indifferent things polluted and defiled by ſuperſtition are to be aboliſhed, and to the like purpoſe to Queen *Elizabeth*, *Neque enim honeſtum eſt, ut quæ in Dei contumeliam uſurpata diu fuerunt ſi res ſint per ſe ἀδιάφορα, ea in Eccleſiâ cum diſcrimine etiam ſalutis piorum retineantur*: and hee proves it by the example of *Hezechias*, *Serpens æneus qui inſtitutus fuerat à Deo, & quidem ad ſalutem Iſraelitarum, per pium Regem* Hezechiam, *quia illo contra Dei verbum abutebantur Iſraelitæ, ſublatus eſt, & ab hoc facto ſummè laudatur* Hezechias, *quòd illum ſcilicet Serpentem redigeret in cineres, eoſque in profluentem, ne ullum uſpiam extaret veſtigium, projici juſſerit*: How much more then ſhould rails about Communion Tables be burnt, that have beene and are daily ſo wickedly abuſed, though never ſo innocent in their firſt invention? *Ob.*

Ob. But if all theſe evils are inferred upon the railing in of Communion Tables, then it will be ſaid unto me, why then have you, when you were called into the high Commiſſion Court, & proſecuted by Sir *Thomas Fanſhaw* of *Ware Parke*, for words ſpoken againſt the Raile there, which you had called an innovation, a ſnare to mens conſciences, a breach of the ſecond Commandement, Idolatry and Superſtition, why have you ſo baſely yielded to the ſubmiſsion impoſed upon you by that Court? acknowledging at the laſt, that you were ſorry for ſuch words ſpoken by you?

Why did you profeſſe at laſt before them, that now you were of a contrary judgment, and that you allowed a raile with a kneeling bench affixed to be a decent & convenient ceremony, & promiſed never to oppoſe that rail or any other ceremony more?

Anſw. Tis true, that by the perſwaſion of friends, thus far I yielded, and truly very baſely and timorouſly, I deny not, I will not goe about to plead now for that accurſed fact, nor excuſe my ſelfe by the greatneſſe of my temptations and ſtraights, no, but I will lay my hand upon my mouth, or rather cry out to the ſhame and confuſion of mine owne face, that I have denyed the truth of Chriſt, and been aſhamed of him in this adulterous and ſinfull generation, worthy alſo to be denied of him, when he ſhall come in the glory of his Father with his holy Angels, and I doe with indignation and deteſtation retract every word of that ſubmiſsion, deſiring earneſtly

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the Lord, not to lay this sin to my charge, and his people to forgive the scandall of it, or rather not to take offence at it; and do willingly to make up this breach, forgoe all the certaine comforts that I had upon the earth; onely let this be added, which I must needs speake for caution to others, that I perceived evidently whilst I was conformable in my judgment, that I must needs give way to the Rail, or whatsoever innovations, upon the same grounds that I conformed upon. But the Lord be thanked, that though I was a servant of sin, yet he hath at the last subdued my soule to obey from the heart the forme of Doctrine to which I am delivered.

It is then (I hope) upon farre other, and far better grounds, that I have reversed my former sin, then that I yielded upon at the first; this I did rashly and unadvisedly, and in temptation, but now that the other is done in cold bloud, and with due deliberation (I meane this retractation of my errour) let these few Reasons testifie unto the World; and I do humbly entreat every soul that shall peruse these few lines, to acquaint as many as he can perceive to be any ways scandalized by my fall, with what is here contained, that they may be raised up again; this I do earnestly beg of them, yea, let mee be bold to charge them in the name of the Lord Jesus, so far to tender the Gospell of Christ, and the honour of Christian profession, yea, and the bleeding heart of a wounded Christian: as also to make this use of it to themselves, Let him that standeth, take heed lest hee fall.

FINIS.